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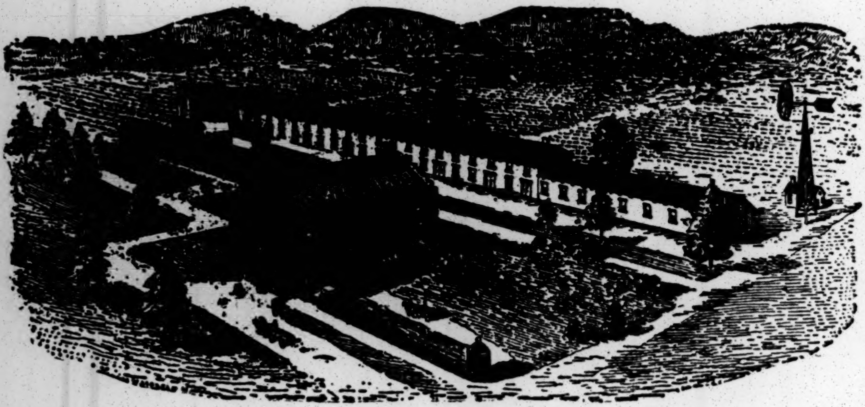

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THE

ECCLESIASTICAL REVIEW

VOLUME 107.—AUGUST, 1942.—NO. 2.

THE SWORD OF THE SPIRIT.

IN August, 1940, Cardinal Hinsley launched the movement called " The Sword of the Spirit." It was welcomed everywhere with a spontaneity which has greeted no other movement launched by a Catholic in modern England. Its first notable spread was in the armed forces, particularly in the R.A.F.; but Catholics all over England were also rallying to it. Catholics of the conquered nations who had managed to get to England —Frenchmen, Belgians, Poles, Czechs—were from the first moment forming their own groups within the Movement. More surprising was the way in which people of religions other than our own thronged to it and asked to be allowed to participate. The Movement spread at an incredible speed, creating its own problems as it went along; and it is only now, close on to two years from its foundation, that it is possible not only to state the purpose and method of the Movement but to indicate how its principal problem has been solved. That problem is, of course, collaboration with non-Catholic bodies. Where confused rumors only have reached America about The Sword of the Spirit this problem has appeared as though it were the principal matter of the Movement's existence. But although collaboration has been welcomed by the founders of the Movement, it was not founded for collaboration, and would have had its meaning and value quite apart from it. This meaning and value will be the principal matters discussed in this article; only when these have been made clear can the nature of the proposed collaboration be understood.

THE MEANING OF THE MOVEMENT.

The name of the Movement is from St. Paul (Ephesians vi, 17)—" Take unto you the helmet of salvation and the sword of the spirit, which is the word of God." This suggests some kind of spiritual crusade, but does not say what kind. The purpose for which the Sword of the Spirit exists is easy to state, yet it almost invariably proves hard for the hearer to grasp: this is because, when one has stated in all simplicity what it is, people almost inevitably assume that it must therefore be a great many other things which in fact it is not. Part of the job of explanation, therefore, must consist in saying what it isn't, and by the time this has been faithfully done many readers will be tempted to feel that there is nothing left for it to be. Let us begin with three statements of the Movement's aim taken from its fortnightly publication, *The Sword of the Spirit* Bulletin.

(a) To clarify Christian opinion on the issues of the war and post-war settlement;

(b) A campaign of prayer, study, and action for the restoration of a Christian basis for both public and private life and a return to the principles of international order and Christian freedom;

(c) To spread the knowledge of the principles which are the foundation of social order and our Christian inheritance.

These three statements are not parts of one document, but were said at different times by different people. The first has reference to the special circumstances in which the Movement was founded: France had just fallen, there was much talk about a Catholic-Latin bloc said to be in process of formation to support some version of the Nazi new order, and it was a matter of urgency then—as indeed it still is—to test the issues involved in the war and likely to be involved in the peace treaty after the war, by Catholic principles. But in the process of clarification which has been going steadily on, it has been seen that the real trouble in the world did not begin with this war and will not end in any reckonable future. Therefore the tendency has been increasingly to take the Movement out of the limiting context of the present moment. The second and third statements set down above represent this wider view of the Sword's function. The two keywords are " basis " in the one and " foundation " in the other; and these words convey very precisely the Sword's conception of its purpose in being.

It has no program in the ordinary sense, no blueprints for a better national or international order. Thus in the domestic sphere it has no program for—say—a Return to the Land, or Currency Reform, or Producers' Cooperatives; in the international order it puts forward no plan for a United States of Europe, or the allotment of colonies and raw materials. It teaches that Catholics, and indeed citizens generally, must have clear and instructed views on all these things, that without such clear and instructed views we are heading for deeper chaos, but its own work is more fundamental still. Underlying all these vital problems is the still vaster problem of the whole meaning of man's life. It is impossible to have intelligent views about proposed solutions of human problems unless one knows what man is and what man exists for: and these questions involve the relation of man to God and of man to man in God, and the nature of the moral law as expressing God's will. It is in this fundamental realm that the Sword is working. Its aim is to restore true principles on these matters to the minds of all men. If you should ask the Sword of the Spirit how capital and labor should be organized or how Europe's frontiers should be drawn, its reply would be that these are vastly important questions, but that its own concern is not directly with them but with questions more fundamental still, questions which must be answered before any profitable discussion can continue of capital and labor and national frontiers.

Now to many, such an aim may seem vague and impractical, and scarcely an aim at all. Both charges—of vagueness and impracticalness—have in fact been levelled at the Movement, and both are worth a glance. First, then, there is nothing in the least vague about the aim stated. It is, to quote a sentence from the Movement's periodical: " To bring back the idea of God and the idea of Morality into every field of human activity, national and international, politics, business, private life, education." What is vague about that? Now some who would concede that thus stated the aim is cleared of the charge of vagueness, would insist that it is at least impractical. The world is full of urgent problems, and it seems to them altogether doctrinaire to be discussing philosophy (to say nothing of religion) with the world reeling towards chaos. Probably this objection would be made less universally today than a few years ago. We have probably passed the high point of that glorification of the " practical man "—in the sense of the non-reflective man—which was one of the curiosities of English thought for so long. In that mood the practical man was seen, and seen with delight, as the man who when something had to be done did something—not necessarily the right thing, for time would have had to be wasted to discover the right thing—but just something, anything. Our age has had its stomachful of that kind of practicality and is prepared for the obvious truth that the practical man is the man who does nothing at all until he has done the requisite thinking.

Politics and sociology are concerned with the relations to one another of men in this world. Now men were made by God, and this world was made by God. Nothing could be more impractical than to discuss politics and sociology without reference to God. Or to approach the same principle in another way: politics and sociology concern the relations to one another of men. Therefore, the most practical question possible for the politician and sociologist is what is a man, and the decisive word upon that must come from God who made man. Yet so oddly has thought decayed that even to ask the question " What is a man? " almost stamps one as impractical or mediaeval—in one word Catholic. It is still not sufficiently grasped that that question is what the war is about. It is the Nazi view of what a man is, against the remains of the Christian view of what a man is. The Nazi view is quite clearly held and applied with the most rigorous logic: the Christian view is by most of us held half instinctively, not at all clearly grasped, and applied spasmodically and without logic, is indeed in too many of our working institutions betrayed by us rather than applied. It survives with a remarkable tenacity as a residuum that we will not give up. But as I have said it is half instinctive: as a nation we no longer remember where we got it: we cannot defend it or even very competently state it. For millions of us it is little more than a prejudice. But the question Hitler has raised as to whether the human person has any right against the State, whether one particular bloodstream gives a right to world dominance, whether brutality does not befit a man more than gentleness—these questions can none of them be answered until we can state quite clearly what a man is and what a man exists for. Short of such a clear statement in our own minds, we can exchange prejudices with Hitler or exchange blows with him but we cannot really answer Hitler. And if our exchange of blows is fortunate, and we beat him into silence, we are still left with our own half comprehended, half uncomprehended view to face world problems of breath-taking magnitude.

To make one further quotation as to the function of the Sword of the Spirit, Christopher Dawson (who is one of the most powerful intellectual sources of the Movement's strength) defines it as being " to bridge the gap between religion and politics." Thus the Movement is not political. It is not a political party, it has not a political platform. It is concerned with the *gap* between religion and politics. What is the gap? It is that politics has proceeded without asking certain necessary questions: but politics cannot proceed intelligently without knowing the answers to these questions: and it is precisely religion's business to answer them. It is the work of the Sword of the Spirit to teach those who have the handling of politics—which in our democracies means all citizens—the reality about life and man: about life, because it is the framework within which politics has to be conducted, about man because man is the raw material that politics has to handle.

Before going on to describe how the Sword of the Spirit is trying to accomplish its aim, let us make one further effort to state the aim itself, by way of an answer to one very intelligent objector. He had said that the Sword of the Spirit was moving in a field too remote from the plain man's interests. " You must," he said, " give them something to bite on," and he suggested some such practical program as the nationalization of the land. Now this is quite precisely what the Sword does not exist for. Its function is not, in the objector's sense, to give men something to bite on: it is to improve their teeth. To the more immediate questions pressing upon the world's attention, the Sword of the Spirit is not handing out ready-made answers: it is trying to train the minds of those who have to find the answers, " to create an attitude of mind from which sound judgments can be made." It is not the Sword of the Spirit's job to do the thinking for the whole people in the social sphere, but to teach men the fundamentals and thus produce a people capable of producing their own social order: and this, it would seem, is real democracy.

How the Movement Works.

It may be remembered that one of the statements quoted earlier in this article describes the Sword of the Spirit as a campaign for prayer, study and action. Let us consider these three.

Prayer. The Movement exists not simply to teach people right mental principles. It knows that these are not enough. Ultimately the will of God is the one constructive dynamic in human affairs. Man is concerned with the will of God in two ways: to harmonize his own will with it, and to beseech God's providence and the inpouring of God's Spirit. For both these ends, prayer is the vital means. To call upon God without making the most intense effort to live by the will of God would be a mockery. To ask God to get us out of the present mess while continuing the line of conduct which helped to produce the mess would be a kind of insanity. Therefore, there must be a strong effort, a kind of asceticism, aiming at personal reformation. It cannot be stressed too strongly that the Movement is not concerned with forming the minds and hearts of an élite, but with working upon the minds and hearts of the whole people. Now obviously it would be unrealistic to the last point to think that the whole people can in one act be set to praying. Too many have been away from prayer too long. But though the Movement is not aimed at the few, it must begin with the few and work outwards. That means that the members of the Sword of the Spirit, have, in a sense, to pray on behalf of the whole community until such time as the community itself returns to prayer: but meanwhile to use every means to reach the minds and hearts of men not yet ready for prayer. And in this the Sword of the Spirit is not working upon a religious instinct that is altogether dead. If the people of England are not all very much given to thinking about God, there has for most of them been no definite rejection of God. God remains, unnoticed perhaps but unrejected too, in the background of their minds; and no one who has had the contact with the English people that the Catholic Evidence Guild speakers have had on the street corners for almost a quarter of a century, would make the mistake of thinking that God is absent from the souls of men even if he is not very much present on their lips or even perhaps in their conscious thoughts. Meanwhile the Sword of the Spirit itself is proceeding by the prayer of its members, by Mass and benediction and week-end retreats and adoration before the Blessed Sacrament, to make that two-fold assault upon the will of God which has already been mentioned.

Study. This is the part of the Movement that really hurts. Prayer has its consolation and Action its excitements. But study? In fact, of course, once the habit of study has been acquired, it has both consolations and excitements. But the acquiring of the habit means some pretty arid hours. For the Sword of the Spirit this work of study is mainly a matter of producing literature for members to read,—not a lot of literature, but quite first rate. There are the fortnightly Bulletin in English, *Le Glaive de l'Esprit* (now called *Volontaire*) in French, *Miecz Ducha* in Polish; many pamphlets, leaflets and mimeographed sheets. Members read all this either by themselves or in study groups formed in the parishes. What does the literature try to teach?

A. Primarily it teaches the fundamental principles already mentioned—of the nature and goal of human existence, and the universal obligation of the moral law as expressing that will of God which is the only reason why man or anything else exists at all. These principles are taught in themselves and in their widely ramifying expression in human affairs; they are taught positively in their own nature, and negatively by considering what results from their absence from human action—our own personal actions, the actions of our own nation, the actions of other nations. As regards the precise problems which at present confront the world, the ideal formulation of these principles is in the Pope's Five Peace Points and these have become the outline of the Movement's study.

B. But the study directed by the Sword of the Spirit is not only of such fundamental principles. Although it is not itself as a Movement sponsoring concrete plans for the remaking of the social order, it is very much concerned that those whose minds are being instructed by it in the foundation principles should themselves be working upon concrete problems. Therefore it is producing literature to familiarize members with the main elements of these more immediate problems, and has set up various committees for considering such problems with the idea of clarifying them further and setting these clarifications before the minds of members—but always for those minds to make their own action and decision upon them.

Summarizing all this work of prayer and study, it might be said that the aim of the Sword of the Spirit is not to draw for us a new world, but to help us to become new men: or to use a different formulation "to form Christian consciences and a Christian social sense so that . . . (men) shall react in the right way before any given situation."

Action. It will seem one further insult to that now fading idea of practicality already described, that the Action of the Sword of the Spirit is simply educational. "Its specific work is to disseminate ideas". The dissemination of ideas which is the Sword's Action will be partly by every individual member becoming a center from which sanity radiates, partly by the writers of the Movement hammering away at the foundation ideas in books and still more in the public press, partly by mass meetings in which the same handful of foundation principles are expounded. These principles must become an inescapable part of the atmosphere that all men breathe.

It should be noted that while the aim of the Movement is to form a Christian mind upon social problems in the whole community, it does not expect the community itself to proceed to technical solutions. There must be leaders and experts and these too must be reached by the Sword's work. This will be partly by direct communication with the nation's leaders; but in the long run it will be done more effectively by the work upon the community: for there is a relation between the community and the men it chooses to govern it and speak for it; and a strengthening of mind and conscience in the whole body of citizens will have a proportionate effect upon the statesmen. All this is summarized by the Bishop of Hexham and Newcastle in a pastoral letter upon the Sword of the Spirit: "We must carry the appeal of the Pope to the ordinary plain man . . . (the Sword of the Spirit) will put the conditions for a just peace before our public men; it will make the Five Peace Points widely known and understood."

We do not want our statesmen ever again to go to a peace conference without having in their heads a clear comprehension of Christian principles as they affect the social, economic, and political orders.

COLLABORATION

It has already been said in this article that from the very beginning non-Catholics were attracted to the Sword of the Spirit. They attended its public meetings, and thronged its parish study groups. In the beginning all this could remain quite informal and needed no special provision. But the whole question of co-operation in the social order with non-Catholics was given a new horizon by a letter to the London *Times* on December 21, 1940. It was signed by Cardinal Hinsley, by the two Anglican Archbishops, of Canterbury and York, and by Dr. Armstrong, the Moderator of the Free Church Federal Council. The letter has already been published in many places but it is in itself so epoch-making, it summarizes so admirably the principles for which the Sword of the Spirit stands and has indeed become so very much the " platform " of the Movement, that it must be included here in full.

> TO THE EDITOR OF THE TIMES,
>
> *Sir,*—The present evils in the world are due to the failure of nations and peoples to carry out the laws of God. No permanent peace is possible in Europe unless the principles of the Christian religion are made the foundation of national policy and of all social life. This involves regarding all nations as members of one family under the Fatherhood of God.
>
> We accept the five points of Pope Pius XII as carrying out this principle:
>
> 1. The assurance to all nations of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another. When this equality of rights has been destroyed, attacked, or threatened, order demands that reparation shall be made, and the measure and extent of that reparation is determined not by the sword nor by the arbitrary decision of self-interest, but by the rules of justice and reciprocal equity.
>
> 2. This requires that the nations be delivered from the slavery imposed upon them by the race for armaments and from the danger that material force instead of serving to protect the right, may be-

come an overbearing and tyrannical master. The order thus established requires a mutually agreed organic progressive disarmament, spiritual as well as material, and security for the effective implementing of such an agreement.

3. Some juridical institution which shall guarantee the loyal and faithful fulfillment of conditions agreed upon and which shall in case of recognized need revise and correct them.

4. The real needs and just demands of nations and populations and racial minorities to be adjusted as occasion may require, even where no strictly legal right can be established, and a foundation of mutual confidence to be thus laid, whereby many incentives to violent action will be removed.

5. The development among peoples and their rulers of that sense of deep and keen responsibility which weighs human statutes according to the sacred and inviolable standards of the laws of God. They must hunger and thirst after justice and be guided by that universal love which is the compendium and most general expression of the Christian ideal.

With these basic principles for the ordering of international life we would associate standards by which economic situations and proposals may be tested . . . :

1. Extreme inequality in wealth and possessions should be abolished;

2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capabilities;

3. The family as a social unit must be safeguarded;

4. The sense of a Divine vocation must be restored to man's daily work;

5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

We are confident that the principles which we have enumerated would be accepted by rulers and statesmen throughout the British Commonwealth of Nations and would be regarded as the true basis on which a lasting peace could be established.

As has been said, this letter gave a new horizon to the problem of cooperation. Two mass meetings held in London in May, one presided over by Cardinal Hinsley at which the principal speaker was the Anglican Bishop of Chichester and the other presided over by the Archbishop of Canterbury with a leading Free Churchman and Fr. Martin D'Arcy, S.J., speaking, provided a model for a great series of such huge mass meetings and smaller community meetings all over England.

Obviously cooperation of this sort raised problems both for Catholics and non-Catholics. There were long and searching discussions between representatives of both bodies. The Catholic point of view was stated most cogently by the Archbishop of Birmingham. In an article in *The Sword of the Spirit* Bulletin (no. 35) he wrote: "Other religious bodies are ready to cooperate with us to restore Christian ways of life and thought; and it is our duty as Catholics to take what share we can in such a movement. We are too small a body by ourselves to influence the social order; so the only alternatives which face us are either to cooperate with other Christians or to abandon altogether the social order to the atheists and secularists who have already done it such appalling harm. But we are not entitled to abandon it, for our religion teaches us that we have duties as citizens; and to neglect these duties means that we fail not only as citizens but as Catholics. Consequently it is a duty resting on Catholics to cooperate with men of good will in trying to restore and sustain a more Christian mode of life in our nation."

After discussions lasting over a year, a mode of collaboration was agreed upon. The non-Catholic bodies have set up their own movement, under the name Religion and Life, "to do within the Church of England, the Church of Scotland, and the Free Churches what the Sword of the Spirit does inside the Roman Catholic Church." A Joint Committee of these two Movements has been set up "to give advice, direction and encouragement to all who seek it and to extend the Movement to the parts of the country it has not yet reached . . . Linked by this Committee, the two Movements will work through parallel action in the religious and joint action in the social and international field." On May 28, the Joint Committee thus set up gave a reception to the press, with Cardinal Hinsley and the Archbishop of Canterbury both present as the Presidents of the two bodies, and issued the final text of the cooperation statement.

But it should be understood, both for ourselves and for the non-Catholic bodies, that the question of collaboration is not the primary question. That we can secure a far greater effect upon the social order by such joint action would seem to be obvious. But apart from such joint action, even parallel action, we working in our field and they in theirs, upon similar lines may produce a most profound change. It does not seem too wild a dream that we may yet see what Christopher Dawson has called " a social order . . . in which every man has a chance to use his freedom for the service of God according to his own powers and gifts." Even if we do not see such an order actually existing, we might very well see it as an ideal in the mind of the community by which existing institutions would be judged and perhaps in some measure reformed.

F. J. SHEED.

New York City.

MORALE AND MORALS.

NOT long ago the press reported that in the course of an address a prominent military authority said, " To hell with morals; what we need is morale." At least, the speaker left no doubt in regard to his viewpoint, and it may be surmised that it is not the viewpoint of just one man. His ideas probably are shared by others, perhaps by many. Yet these ideas are utterly unacceptable, and it can be shown that they are completely wrong, not only from the viewpoint of morals but also from that of morale.

Everyone is agreed that we need morale. Such a general agreement, however, may exist without the agreeing parties knowing actually upon what they agree. Morale is a word much heard and emphasized today. It is not at all certain, however, that those who use it, who proclaim that morale must be built up, strengthened, preserved or taught, would be able, if asked, to give any clear definition on what they believe morale to be.

This is not at all unusual. Words which are commonly used and given a certain emotional connotation are uttered quite frequently without any real understanding of their signification. Any word which becomes some kind of program is apt to lose its precise meaning and to become a mere signal-word, rallying supporters and exercising a definitely suggestive power. Whoever hears one of these magic words gives to it the interpretation he cherishes, although he is probably quite incapable of stating his interpretation, and apparently agrees with many others who, perhaps, feel very differently. So while all are agreed on the need of morale, they may consider aspects or interpretations so different one from the other that, in truth, they are not agreed at all.

It is very necessary that one see clearly what the nature of morale is, what factors determine morale, what measures may be taken to develop morale and to defend it against influences which might weaken or destroy this much needed thing.

Morale and morals: etymological kinship is no proof for intrinsic relations, but it is at least suggestive of the existence of such relations. Interesting though such an investigation may be, the study of the linguistic history of " morale " cannot be considered here. It is enough to say that the two words have a common root.

There is no divergence of opinion in regard to the formal nature of morale. All are agreed that morale is an attitude, or a group of attitudes and " sets ", as modern psychology says, and that these attitudes refer to a more or less difficult situation demanding courage, persistence, patience, confidence and other responses of a similar kind.

Since morale is a particular attitude, its study pertains to the psychologist. Insofar, however, as morale has a determining importance for the life of society, for co-operation towards a common end, and for the survival of a nation, it is equally a subject for the sociologist. Both sciences have in fact contributed, especially in recent times, to the matter under discussion. The *American Journal of Sociology* of 1941 contains a series of articles dealing with problems of morale. Other studies have appeared in psychological periodicals.[1]

Morale is, of course, not only a problem to be studied by the scholar. It is, and eminently so, a problem of practice. How to develop morale in the growing generations, how to fortify it in the older people, be they of the armed forces or civilians, how to prevent undesirable influences creeping in, and so on, all this constitutes an eminently practical task. This task has to be achieved by instructors, teachers, educators, persons in authority, and by all those who may have access to the ear of the public and may hope to be heard.

The discussions on morale are concerned mostly with military and civilian morale as related to the present emergency. This is easy to understand. One ought, however, not to forget that morale will be needed no less after the war is over than during the present emergency. The situation after this war will be very different from the one which existed after the first world war. The situation will be more difficult, more complex, entailing greater hardships for more people; on the other hand, it is to be hoped that the experiences of the years from 1919 to 1939 will have taught the nature of the problem we shall have to face and the need of avoiding certain mistakes. Neither our awareness of mistakes made, nor our insight into problems to be solved will be of any avail if the general mentality will not be of such a kind as to make possible the necessary measures. Much, perhaps all, will depend on the kind of post-war morale we shall have.

---

[1] No exhaustive review is planned. The articles to which reference will be made in the text are rather chosen in way of illustration, not because they are the most important contributions.

The fashioning of or, at least, preparing for this post-war morale is a particularly serious problem. To keep this morale uniform will be a difficult task, not only because of the economic catastrophes, the heated passions, the inevitable egoisms, but also because it will have to be a synthesis of the war-civilian and the military morale. Life in the army or navy creates a peculiar mentality. The details cannot be given here but the fact is obvious. It is obvious also that this mentality is different, necessarily so, from the mentality of the population at home. One remembers that re-incorporating the dismissed soldiers into the body of civilian population was a problem which everywhere and always, could not be satisfactorily solved.

It has been pointed out that military morale depends on civilian morale. Military morale is as high as civilian morale allows it to become. If the latter degenerates, the former is bound to fail. Civilian morale not only furnishes the raw material, so to speak, which has to be molded into military morale, it presents also to the soldier the ideas for which he is going to fight. If the civilian population loses faith in the principles on which their community rests, or begins to doubt its values, the will to stand for these things will become weakened in the minds of the soldiers.

With regard to the future as to the present, civilian morale therefore, must stand foremost in all our considerations and endeavors. Developing and maintaining civilian morale is also, probably, the more difficult task. Civilian population lacks the strong bond of " belongingness " which characterizes the armed forces and of which the uniform is but one external manifestation. Of course, such a sentiment of belongingness may arise from common danger. The inhabitants of a smaller, or even a larger, community who repeatedly have undergone together certain trying experiences, like air raids, will develop such a sentiment. The population of a country, be it even a small one, are not subjected, however, to the same experiences and, the experiences do not strike them at the same time. Suppose that the West Coast would have to suffer a series of devastating attacks. Then, undoubtedly, some common sentiment would arise. It would meet understanding on the part of the inhabitants of the East, if they had similar experiences, but the fate of the coastal regions would not directly affect the mentality of the central parts of the country. We cannot wait until such misfortunes hammer the nation into a unity. The unity has to exist before the stroke falls.

One should think that the fundamentals of morale would be conceived by everyone as moral in nature. In fact, the concepts used by the authors who discuss morale are mostly taken from ethics. We read of obligations, of the will to do one's duty, a trusting attitude towards one's fellows, a belief in the justice of the ends envisioned by the nation and its leaders. All these are doubtless moral notions. Duty, obligation, as well as sacrifice or trust, are concepts to be found in every treatise on moral philosophy or moral practice. Considering these primitive and obvious facts, it seems somewhat difficult to let morals go " to hell " for the sake of preserving morale. In perusing the various articles on morale, however, one is amazed to find morals hardly ever mentioned explicitly. The reason for this may be that morals have become, in our times, a very controversial topic, and that the writers fear to weaken their position and to make less impressive their assertions by letting themselves become involved in one of the endless controversies. Also, they may fear that by stressing a definite moral conviction they will rather repulse than convince anyone holding a view different from their own.

The uncertainty in regard to moral values, and to values in general, also apparently leads to the belief that certain values, be they ultimately of morals, may be detached from the rest and considered in isolation. Since the notion of a coherent system of values is widely lost, many feel that one may well appreciate certain values and neglect others. Those pertaining to morale thus may be preserved whereas the rest of moral values may " go to hell."

Now, it is obviously true that certain values may be developed in a personality while others remain embryonic or are altogether missing. A highway robber may be true to his associates.

There is honor among thieves. A courageous soldier may display utter laxity of morals in sexual relations or in regard to the property of third persons, and so on and so forth. However, there is one serious objection against this commonly accepted idea. Morale, especially civilian morale, can be spoken of meaningfully only as morale in regard to something. It means standing for something, sacrificing for it, sustaining hardship for its sake. Only if this something is envisioned clearly and its value is fully apprehended and affirmed, can morale develop.

Also it ought to be clear that without morals there is no chance to make morale appear necessary and a duty. Without such a moral background you can found morality only on utilitarian reasons. These reasons, however, carry weight only with those who are already convinced of the values we are expected to defend. Utilitarian considerations have hardly the power to make loveable or desirable up to the degree of sacrifice, some good the usefulness of which is not immediately apparent. What can the proponent of utilitarianism answer if someone contends that leading a precarious life without enjoying liberty is to be preferred to losing one's life eventually for the sake of preserving liberty? Usefulness is no absolute standard of values. What is considered useful is so in regard to some other thing, and this other thing is appreciated by some, mostly vague, standard. The only standard which will hold against all sorts of criticism is one based on moral philosophy. Utilitarianism can never prove convincingly the essential dignity of the human person and, accordingly, his rights, among which those comprised under the general heading of liberty hold a prominent place.

These general reflections demonstrate the necessity of founding morale on morals. A brief survey of some recent contributions on the nature and conditions of morale will strengthen this impression.

Several definitions of morale are given. One author says that morale is the readiness for optimal personal response, the emphasis being on the person's character.[2] Morale is a healthy state of will, a state of willingness comparable, on the mental level, to fitness on the level of bodily capacities.[3] It is also called the confidence a person feels in his ability to cope with whatever the future may bring.[4]

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[2] P. A. Brotlmaker, "Development of Military Morale in a Democracy," *Ann. Am. Acad. Pol. Soc. Sc.*, 1941, *216*, *79*.

Its elements or constituent features are enumerated by P. E. Vernon as follows: [5] Stability, optimism, trustfulness, cheerfulness, adaptibility to hardships, enthusiasm, combined with a rational, liberal, allocentric outlook and a stubborn, healthy, self-confident temperamental attitude.

The three definitions mentioned above refer to the attitude in regard to the future. By this, the definitions appear somewhat deficient, because morale must prevail also in the actual present when tested by the things anticipated. However, willingness or readiness may prove deceptive. A person may be willing yet fail at the moment of the test, he may be ready and lack the necessary equipment; he may feel confident and fail when confronted with an actual difficulty. These are, after all, facts of common observation. It is not to be supposed that the reliability of such factors, like readiness and the others, will prove greater in the vicissitudes of wartime than it does under average conditions.

Apparently what is wrong with these definitions is that they are too subjectivistic. Willingness, readiness, preparedness are mere formal names. These attitudes become significant only by the objective facts in regard to which they are actualized. The answer will be, of course, that this is an obvious implication: the actualities to which these attitudes refer are the various dangers and difficult situations on the battlefield and on the home front. These situations, however, become significant or meaningful only if they are referred back to the values for the sake of which the situations have to be experienced. There is no such thing as readiness for hardships. There is readiness for hardships only because of their being undergone for the sake of some high good.

One might object that there is a certain type of such readiness without reference to any higher good, as, for instance, in the mere love of adventure and in the attitude characteristic of the typical adventurer. However, this objection misses the point in a twofold manner. First, the adventurer is ready because he evaluates sensational experience or fame or novelty higher than anything else. It is for the sake of these values that he develops the attitude of readiness. Secondly, the spirit of morale, especially of civilian morale, is altogether different. The spirit of adventure would not carry us very far.

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[3] W. E. Hocking, "The Nature of Morale," *Am. Journ. Sociol.*, 1914, *47*, 302.

[4] G. W. Allport, "Liabilities and Assets in Civilian Morale," *Ann. Am. Acad. Pol. Soc. Sc.*, 1941, *216*, 88.

[5] P. E. Vernon, "An Analysis of the Concept of Morale," *Character and Personality*, 1941, *9*, 283.

Whenever some definite values are mentioned in regard to which morale is expected to become effective, the reference to morals is very clear, although hardly emphasized by the authors. National morale, E. S. Bogardus points out,[6] is based on the appreciation of people in general, of the specific values their country affords, on an understanding of the meaning of a belief in national principles, and on an identification of individual interest with national welfare. Or in other words: National morale rests on an awareness of the relations obtaining between the *bonum privatum* and the *bonum commune,* an appreciation of the human person, and on a general capacity of apprehending values in their true order. Now, that is exactly the content of morals, if not the whole at least a great part of it.

The appreciation of the values afforded by one's country presupposes evidently an agreement on what values are to be preferred and what to be rejected. Such an agreement, again, cannot be reached unless people are taught by morals. In fact, the question is not only how to develop morale, but how to develop the right kind of morale. Morale is obviously not a prerogative of this or that nation or group. There is a morale of totalitarianism and there is one of democracy. There is morale of hatred and there is morale of love.

W. E. Hocking [7] considers freedom as a main factor in morale which he defines, as we saw, as a state of willingness. Willingness, however, may exist without freedom. People who appreciate freedom and evaluate it as one of the highest goods will fight for freedom and display a morale of a high order. The same degree of morale may be displayed also by those who consider freedom an illusion and believe in subjection under the will of a leader. Freedom must be understood and evaluated to become the basis of morale.

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[6] E. S. Bogardus, "National Morale," *Sociol. and Social Res.*, 1941, *25*, 203.

[7] *Loc.* cit.

One has to avoid the equivocation implied in the term " freedom ". Freedom means either political freedom, that is the recognition of the essential dignity of the human person, or it means freedom of will. The latter is, of course, back of any kind of morale, since not even mere mechanical drill can become effective without some consent on the part of the individual. The distintegration of morale, which was to be observed in a most dramatic and catastrophic way in the downfall of France, springs partly at least from the withdrawal of consent, or its having never been truly wholehearted at all.

This factor of consent plays an important rôle in the development of military morale. It is generally supposed that a newcomer, joining the armed forces, will automatically be influenced by his environment and become imbued by the morale there existing. This is true insofar as the newcomer does not set up any conscious or unconscious resistance against the spirit surrounding him. If he does display some resistance, and this is not neutralized by a gradually developing habit of the mind, he may well take over superficially the attitude one expects of him but remain untouched by it in the depths of his personality and therefore fail when put to the decisive test.

The contagion of morale as resulting from environment is missing in the case of civilian morale. Rather, there is the danger of emotional contagion by very undesirable attitudes. Dr. J. M. Landis is right in pointing out that morale is mainly devotion to an idea.[8] What idea, however, will prove effective enough to mold the heterogeneous body of the civilian population into a unity unless it be an idea which appeals to the very fundamentals of human nature? " Virginal " morale has to be transformed, we are told, into " mature " morale by an increasing realization of the intellectual elements and of the veracity of feelings. (Hocking) The importance of the ideological and, accordingly intellectual, factor is stressed also by Cot[9] who expressly refers to the breakdown of France by way of illustration.

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[8] J. M. Landis, " Morale and Civilian Defense," *Am. Jour. Sociol.*, 1941, *47*, 331.

[9] P. Cot, " Morale in France during the War," *ibid.*, 439.

The prominent rôle played by rational factors is pointed out also by J. R. Angell in an inquiry on the possibilities of broadcasting for the sake of strengthening morale. Morale, this author writes, rests on emotional and intellectual factors. To the emotions one has to supply motives; reason needs to be told facts. One may add that facts are, of course, primarily relevant and that a nation is entitled to know the whole truth, but that besides facts there are ideas which are at least of the same if not of greater importance.[10]

Again we ask: What ideas, what ideologies, what facts? The facts, obviously, of the actual situation, military, economic, political, national and foreign. These facts are not enough. Ideas are facts, too, in a certain sense, but ideas are not accepted when simply told. They have to be assimilated by each single individual.

These ideas are of two kinds. They refer either to the values we defend and which are attacked by the others, or they refer to the values which are considered highest—or lowest—by the enemy. Things are however not so simple that one could look at one set of ideas, our own, as the flat negation of the ideas held by the other side. This is true of some of these ideas. Others sound remarkably alike. Saving one's country, doing the best for one's people, preserving the true and right form of life, serving the future generations, defending the highest ideals . . . are not these words used equally on both sides? Some will say of the adversary: He is right from his viewpoint. Is he? That is the question. Or rather the question is whether such a thing as " being right from anyone's viewpoint " exists at all. Rather, it seems that one is either right or wrong. Nothing becomes right or true from one viewpoint which would not always be so.

It is this relativity of the true and the good that is the greatest danger we have to encounter. Subjective conviction is no criterion of truth nor of goodness. The notion that he " is right from his viewpoint " may weaken our resolutions. Perhaps, someone may insinuate, his viewpoint is better. There are some even among our own people who feel that democracy belongs to an age that is passing away, and that the future belongs to a more or less pronounced totalitarian form of society.

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[10] J. R. Angell, " Radio and National Morale," *Am. Jour. Sociol.*, 1941, *47*, 352. Also: E. R. Park, " Morale and the News," *ibid.*, 360.

It is the task of education, one writer tells us,[11] to make the minds of our children impervious to totalitarian ideas. Quite right; but by what reasons can we impress the children's minds sufficiently to achieve this? Totalitarian ideas are destructive. Destructive of what? Of the American way of life, of democracy, traditions cherished by the American people. If values are relative, truth determined by momentary usefulness, ends changing with " progress ", who can offer any reliable proof for the absolute goodness of these things?

The various publications dealing with morale give the impression that their authors tacitly operated with the notion of absolute values and absolute ends. The last quoted article evidently presupposes the existence of such absolute ends in education. When, however, M. J. Adler argued this thesis in a discussion held at Northwestern University he was violently opposed by P. A. Schilpp, who maintained that no absolute ends can be established, and that adaptability, readiness for change, is what efficient education really needs. This is, of course, an expression of the " experientialistic " viewpoint, which in turn is an offspring of the theory of the relativity of values.[12]

Since the relativity of values does not allow for any conclusive statement on what is simply better, other means have to be sought to strengthen morale. Thus, a psychologist has commended over the radio the development of a " morale of hatred ". Only hatred, he declared, is strong enough to supply the basis of efficient and lasting morale. It is obvious that this proposition runs contrary to all true morality.

It rests on two equally mistaken ideas. One is that hatred may be directed against ideas. Hatred, like love, is primarily a sentiment in regard to persons. All other so-called hatred or love is named thus only metaphorically, partly by personalization, e. g., of one's country, or by misnaming as hatred what is truly disgust, abhorrence, aversion, or something of the kind. Secondly, the underlying idea is that man is originally and primarily a brute and that the " instincts of aggression " are stronger than the impulses towards a friendly or loving attitude.

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[11] D. A. Thorn, "The Psychiatric Aspects of Civilian Morale as related to Children," *Mental Hyg. N. Y.*, 1941, 25, 529.

[12] M. J. Adler, P. A. Schilpp, "Are there Absolute and Universal Principles on which Education Should be Founded? ", *Educ. Trends*, 1941, IX, no. 4, p. 11.

Even if one would disregard these objections, the proposal would still be mistaken. It overlooks the fact that hatred, like all negativities, is secondary. Even hatred of a personal enemy can arise only because of the love one bears to oneself or another who has suffered by the actions of the enemy. Such misconceived ideas arise because of the embarrassment created by the prevailing notion that values are relative.

If man does not return to the fundamental idea of absolute values, values which are beyond all influences of a changing world, there is no chance of building up a true and resistant morale. One has to believe in morals, eternal, immutable principles, to develop morale. Unless there are, in man's mind, convictions which make sure beyond any possibility of doubt the standard by which values and ideas have to be gauged, he is liable to fall prey to propaganda, suggestions, insinuations of all kind.

Only if such an absolute standard is recognized, does it become possible to convince oneself and to convince others of the falsity inherent in the value systems of the enemy. Totalitarianism cannot be made unacceptable simply because it is contrary to democratic ideals and because these ideals are believed in by the nation. If relativity prevails, there is no answer to the contention that the democratic ideal is appropriate only to an age already on the decline and should be replaced by another, for instance, the ideal of totalitarianism. To make the ideal of democracy and all it entails impregnable, it has to be rooted in the idea of the essential dignity of the human person.[13] The idea of man's essential dignity, however, cannot be founded upon anything but the Christian concept of man's nature and his place in the order of being.

The need of such a foundation for morale is felt by E. S. Ames.[14] Traditional morale, he claims, has been weakened by the progress of the study of religion, its history and nature. To recover morale and its firmness, new forms of religion are needed. These new forms of religion have to be scientifically reasonable, humanitarian, and confirmatory of the recognized values in modern civilization. One easily sees that these new forms of religion are conceived according to the same relativistic pattern which threatens to undermine morale. These " religions " would have to be modified whenever a new set of values is recognized. Civilization will change, of course, but this does not imply that everything must change with changing civilization. Nor can it be denied that this author's idea of religion is a poor and incomplete one. Also, one would like to ask who is going to " invent " these new forms of religion. Back of this utterly unacceptable idea is evidently the same mentality of experimentalism and " progressiveness " which so endangers all true moral understanding.

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[13] See the interesting and provocative studies begun by Adler and Farrell, "The Theory of Democracy," *The Thomist*, 1941, III, 397, 588; 1942, IV, 121; not yet concluded.

[14] E. S. Ames, "Morale and Religion," *Am. Jorn. Sociol.*, 1941, *47*, 384.

Fortunately we may assume, that there is left enough of traditional Christian morality in the people for founding morale on it. New religions indeed—as if religion were a product of fashion! The one thing which will support morale is what the modern minds have left of the old Faith.

Hand in hand with a true revival of faith, there must go a greater emphasis on reason. The continuous attacks to which reason has been exposed during the last few decades now present a serious danger. Morale and what it is concerned with are not subject to " scientific verification ". The things morale is called upon to defend cannot be demonstrated in a laboratory. They can be demonstrated by reason, it is true, but reason alone, without the corroboration of enumerative, measurable " facts ", has lost credit.

The task which we have to accomplish is hard, and we will need a long time to attain a halfway satisfactory result. We have to start from the very bottom. Nobody, evidently, has so powerful means at hand as the Catholic who truly understands his faith and knows what it demands in the way of moral behavior.

G. W. Allport[15] contrasts " segmental " to " integral " morale. The former is found, for instance, in hysterical personalities who mobilize only segments of their being while other such segments are in conflict with the first. This obviously has a debilitating influence on reaction. Integral morale, on the other hand, rests on a total mobilization, a harmonious and integrated

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[15] G. W. Allport, "Morale: American Style," *The Christ. Sc. Mon. Mag. Sec.*, April 26, 1941.

arousing of all the forces of personality. A person need not be hysterical or neutrotic for reacting in the " segmental " manner. Any unsolved conflicts, any uncertainty in regard to the fundamentals of life, any doubt of what is true and good, may condition such a segmental response. Any attitude or any set of convictions which provides a truly harmonious and integrated attitude must therefore be most favorable for the development of morale. " Creedal " factors are acknowledged also by R. B. Perry as having a determining influence on morale.[16]

There is, however, no faith and no " creedal " factor without definite moral convictions associated with them. The integrating power of religion or faith will make itself felt fully only if and insofar as the moral commandments are enjoined and observed.[17] Let morals " go to hell " and morale is sure to follow suit. Fortify morals, and morale will withstand the impact even of the greatest trials.

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[16] R. B. Perry, " The Meaning of Morale," *Educ. Rec.*, 1941, *22*, 446.

[17] Given the well known prejudices of certain schools, one is not much amazed in reading a warning against the danger of disturbance of morale arising from artificial segregation of young adult males, a warning which evidently is but a thinly veiled recommendation of means to avoid this segregation. See K. A. Menninger, " Civilian Morale in Time of War and Preparation for War," *Bull. Menninger Clin.*, 1941, V, 188. If not amazing, such suggestions are, to say the least, shocking.

PRAYERS FOR THE PRISONERS.

IN the Solemn Supplications forming the second part of the liturgy of Good Friday, the Church prays first for her own peace and union all over the world, then for the different ranks of the hierarchy, and finally for the different states of non-Catholics, such as heretics, the Jews and pagans. Between the petitions for the catechumens and for the heretics, we find a petition for the sick, the prisoners and the travellers,[1] these three groups of persons comprising the absent members of the congregation.

The first two parts of the liturgy of Good Friday represent the most ancient type of the Mass of the Catechumens, derived from the Jewish service and consisting of lessons and prayers, whilst the Mass of Holy Saturday preserves the characteristics of the ancient Mass of the Faithful. Supplications like those found in the liturgy of Good Friday, were originally made on many other feasts at the end of the Mass of the Catechumens, i. e., before the Offertory, when, to this day, the priest turns to the people, saying: " The Lord be with you ", and—after the people's answer, "And with thy spirit "—" Let us pray ", the usual initiation of a liturgical prayer. At present, however, there follows immediately the Offertory-verse which does not have the form of a prayer, and which is the beginning of the Mass of the Faithful.

Outside the liturgy of Good Friday, the supplications originally found in this place, have been omitted, but, dealing as they do with the various religious and secular states, the petitions made after the Litany of the Saints, especially in the processions held in the Rogation Days, still recall the ancient Supplications. Here, after the recitation of Psalm 69, we find also a petition for " our absent brethren ", then follow several prayers, the first of which encloses the significant petition: " We and all Thy servants who are bound by the bonds of sin, may . . . be absolved ". Also in the Breviary, the Ferial Prayers of the Lauds, we find petitions for the hierarchy, the people, the congregation, the faithful departed and finally, " for our absent brethren ", " for the afflicted and the prisoners". Here again, the prisoners, those in bondage, are the prototype of all the afflicted, no express mention being made of the other groups of " absent brethren", such as the sick and the travellers. In the final petition: " Deliver them, O God Israel, from their tribulations" the fundamental significance of prisoners is strongely emphasized.

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[1] " Blessings for the Sailors," THE ECCLESIASTICAL REVIEW, Vol. CV, p. 267.

The Supplications on Good Friday show still another characteristic of the most ancient liturgical prayers. The subject of the prayer is indicated beforehand in the invitatory summons: " Let us pray for . . ." or " that God would . . .". The invitation to the supplication for the absent members of the congregations says that God may " cleanse the world from all errors", making special mention of diseases, famine, prison and chains, sickness and danger in travelling. The supplication itself implies all these petitions when praying for " comfort for the afflicted and strength for those that labour". The prayer itself is actually shorter than the invitation. " Speak not much, your Father knoweth what is needful for you, before you ask him" (Mat. 6, 7:8). The prayer concludes by asking: " Let the prayer of those that call upon Thee in any trouble, reach Thee, that all may rejoice that in their necessities Thy mercy has relieved them".

"All those that pray" are not only the sick, the prisoners and the travellers themselves, but the whole congregation, in fact, the whole church. In the ancient Church there existed no particular concerns of the single members or of the single congregations. All concerns and the concerns of all were the concerns of the Church in general. The Epistles of St. Paul offer examples of the Apostle's thoughtfulness concerning the particular and sometimes rather insignificant necessities of single congregations and individuals. In later years, when the Church had grown, this idea gradually vanished. The petitions for the Church in general remained in the Canon of the Mass. In the Mementos the priest has an opportunity of commemorating individuals. All other particular concerns are dealt with in special prayers to be inserted whenever and wherever the occasion arises, such as in the Votive Masses against heathens, against pestilence, for the sick and for pilgrims and travellers, or in the " Occasional Prayers" found in the Appendix of the Roman Missal, for a congregation or family, against the persecutors of the

Church, in any necessity or tribulation, in time of famine, for those at sea and finally for one in prison or in captivity.

The main reason for the prayers for the absent members of the congregation was the belief that those segregated from the ordinary spiritual care of their parish were suffering from religious homelessness and distress. The great Christian poets of medieval Germany liked to dwell on the religious significance of the fact that in German " to go abroad " means " to go into misery ". Moreover, these prayers are a graphic expression of the fact that for the early Christians the union with the congregation in the Holy Sacrifice was the most fundamental necessity of life. In fact, all who for one reason or another, were kept away from this union, formed a special state of Christians which is actually placed among the catechumens, the heretics and the penitents. In later years, when, on the one hand, the care of the sick, of the prisoners and especially of the Christian travellers had been organized, and when, on the other hand, the original conception of the parish as the spiritual home of the soul had vanished, the prayers for the absent members were interpreted in a merely spiritual sense. Indeed, from the very beginning, the prayers for the sick were closely interlinked with the administration of the Sacrament of Extreme Unction, a fact, most evident in the passage of the Epistle of St. James which speaks of this Sacrament and which is read in the Mass for the Sick. The prayers for travellers have gradually become prayers or blessings for pilgrims and missionaries exclusively. In particular, the liturgical blessing for travellers has become the " Itinerary for Clerics ". In recent years, however, the original wider significance of these prayers has been revived not only in the blessings for vehicles, for railways and aeroplanes,[2] where the grace of God is invoked upon the passengers travelling in these conveyances, but also in the invocation of St. Raphael as patron of Christian emigrants and refugees.

As for the prisoners, in the early history of the Church, the separation from the spiritual care of the congregation was most obvious in, and in fact the very purpose of imprisonment. The sick could be visited, the travellers could be taken in by other churches, but it was dangerous, if not impossible, to visit those who were in prison on account of their faith, frequently await-

[2] "The Blessing of the Aeroplane," *Orate Fratres*, Summer, 1942.

ing there the crown of martyrdom. From the Acts of the early martyrs we learn how Christians often managed to comfort their co-religionists in prison, that the prisoners organized spiritual aid among themselves, that some of them even converted their guards. The earliest prayers for prisoners visualize only those incarcerated for the Faith. Naturally, their sufferings were and in fact still are a concern shared by the Church universally.

The ancient idea of prayers said by the congregation for the absent members and aiming at re-union with them, is still lucid in many single features. The Collect of the Mass for the Sick implores God to " help the sick that having been restored to health, they may render thanks in His church " and, even more significantly, the *Postcommunio* says: " May they be restored safe and sound to the Church ". Similar petitions are found in the Blessings for the Sick. The Blessings for the Pilgrims are concerned not only with the departure and journey but also with the safe return of the faithful. The petition for spiritual comfort and for re-union with the absent members most obviously underlies the liturgical prayers for the faithful departed. The prayers for the prisoners did not lend themselves to a merely spiritual interpretation. When, in the fourth century, the persecutions of the Church came to an end, the liturgical prayer for those in prison came into disuse. In a Christian state, those in prison were no longer regarded as worthy of a particular mention in the liturgy.

In the Middle Ages, for a short period, the prayers for prisoners were revived, when many Christians suffered from Moslem slavery and captivity. In 1218, Our Lady appeared in one night to Peter Nolasco, Raymund of Pennaforte and King James of Aragon, urging them to found a religious congregation for redeeming Christians held in captivity by the Saracens. At the same time, when thus the Mercedarians were founded, two Frenchmen, Felix of Valois and John of Matha established the Order of the Trinitarians for the identical purpose. Feasts of Our Lady of Deliverance from political needs have been celebrated in the seventh century in Greece, and in the tenth century in France. In the Republic of San Domingo, Our Lady of Deliverance is the national patroness. In those parts of the world the ejaculation " Our Lady, deliverer of the slaves, pray for us " (200 days, Pius X, 1906)[3] is of special significance.

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[3] *Preces et Pia Opera*, no. 272.

To this day, no less than five feasts universally celebrated are concerned with the great work carried out by the Trinitarians and the Mercedarians. Some Saints sold themselves into slavery in order to deliver other Christians, thus reviving the literal meaning of the word " redemption ", " buying back ", a meaning clearly expressed by the words of the Exultet: " That Thou mightest redeem a slave, Thou didst deliver up Thy Son ". The Collects proper to the feasts of SS. John of Matha, Felix of Valois, Peter Nolasco and Raymund Nonnatus and to the feast of Our Lady of Ransom show a remarkable similarity, considering as they do the redemption of the faithful from the captivity of the Saracens as a symbol of our redemption from the bondage of sin. The return of the captive to his secular fatherland is paralleled with our journey to the heavenly fatherland. The identical word " fatherland " is also encountered in the blessings for travellers such as implied by the blessings of vehicles, boats and aeroplanes. Although it is quite natural that the feasts commemorating Saints of the thirteenth century, but instituted as late as the seventeenth century, no longer pray for the prisoners themselves, it is characteristic that the idea of captivity as such should have completely lost its original natural background. In 1941, the people of France recalled the original sense of the liturgical prayers for prisoners when ten thousand pilgrims offered prayers at the shrine of St. Germaine, " Patroness of Prisoners " at Pibrac-lez-Toulouse.

As a matter of fact, the spiritual interpretation of captivity goes back to the Bible and the ancient Roman liturgy. The mystery of our redemption is represented under various symbols, as healing from sickness, return from exile, as renovation or rebirth. The word " redemption " itself, however, indicates that deliverance from captivity is the most important of these symbols. Moreover, it has the broad background of Jewish history, a history which indeed can be described as a continuous change of captivity and freedom. In the liturgical prayers for the absent brethren we often encounter the Biblical expressions " absolution ", literally meaning " loosing from the bonds ", the " snares " or the " yoke " of Satan's " tyranny ". In the O-antiphony of the Office of 20 December the historical and spiritual significance of captivity are identified: " Come and lead him who is fettered out of the prison! " It is noteworthy that

Christ, when designing it a most charitable work " to visit the sick, to take in the stranger and to come to those in prison " (Mat. 25, 36-41) did not mean this in a merely spiritual sense; nor did He mean spiritual care. Accordingly, the Supplications of Good Friday add to the petitions: " Cure diseases and grant a safe return to travellers ", the double petition: " Open prisons, break chains ", and in the Prayer for One in Prison we find the petition: " Loose the bond of Thy servant now in captivity ". Apart from all spiritual comfort, the main point is that the sick are actually cured, that the travellers are granted a safe return and that the faithful should not perish in prisons. With the psalmist the Church prays: " Help us, O Lord, lest they should say among the Gentiles: where is their God." (Ps. 78, 9-10).

It goes without saying, that the petition " open prisons, break chains " is not a general anarchistic outcry. Most significantly, the title of the Occasional Prayers for Prisoners is " For One in Captivity or Prison ". These prayers concern themselves definitely with a Christian prisoner who is held in captivity unjustly and by a pagan power. Accordingly, these prayers should be said not only for the victims of Church persecutions, but also for prisoners of war, who in their captivity undeservedly suffer both from material and spiritual distress. The *Yellow Book* recently published by the Vatican is a graphic record of the Holy Father's activities for the prisoners of war, activities in which the glorious tradition of the early Church is revived.

The prayers and blessings for the absent members of the congregation do not merely beg for spiritual consolation and for strength in enduring, but they boldly ask for relief, for an end of their sufferings. At this point, it is worth while to compare these prayers with the liturgical prayer for peace. In the Collect of the Mass for Peace the words ***hostium sublata formidine, tempora sint . . . tranquilla*** are usually translated: " freed from the fear of our enemies, times may become peaceful ". The literal translation, however, would be: " when we have endured the superiority of our enemies, times may be peaceful ", i. e., rather a petition for endurance than for victory. On the other hand, the prayers for the sick clearly ask that the sick may be cured, and the blessings for travellers beg for a safe return. Even more distinctly the petition " open prisons, break chains " asks for nothing less than for deliverance of the prisoners. The Church does not ask for " spiritual help short of material help ". Her whole conception of reality disavows an isolation of the spiritual from the material or natural sphere. She knows indeed that endurance is a great virtue, but she also is cognizant of the fact that the secret of our redemption is not endurance but salvation, return, absolution. She knows of pains which break all human endurance, she knows of sufferings which cannot be soothed by any consolation. For these pains and sufferings she asks for relief.

The petition for the freedom of the Church, found throughout the liturgy and in fact in the most solemn prayers, is most significant in this respect. The Church knows that freedom is a good in itself only in so far as it is used in the right way, but with regard to her own freedom and to the freedom of truly Christian peoples and individuals, she teaches that Grace secures the right use of freedom. Therefore, she simply prays for freedom, without any restriction, for " safe freedom ", for there is no freedom without security. With regard to the prayers for prisoners, this petition is most clearly expressed in the Collect of the feast of St. Gregory VII, who in his struggle for the liberty of the Church repeatedly suffered captivity and exile.

Even more than the recovering of the sick and the safe return of the travellers and pilgrims, the freedom of her members is a general concern of the Universal Church. It is therefore of special importance that the church as a whole offers prayers for the prisoners: " Mercifully hear our prayers ", thus alluding to the petition in the Solemn Supplications. Moreover, the Holy Sacrifice and Holy Communion should be offered with a special intention of obtaining the deliverance of the prisoners. The Secret of the Mass for a Prisoner adds the significant petition: " May we speedily be gladdened with his deliverance ", thus emphasizing the original idea of reunion with the segregated members.

The care of the sick, of travellers, and of prisoners is a work through which we become the blessed of the Father, the possessors of the kingdom of heaven. In fact Christ calls the stranger, the sick, the prisoner and the poor His representatives: " I was in prison, and you came to me ". The fact that in every affliction, suffering and tribulation we must see an image of the passion of Christ should not lead to a merely symbolical and spiritual interpretation of suffering. The natural and material distress of the sick, the poor, the prisoner and the homeless reveal to us the basic reality of life, a reality which comprises both heaven and earth.

While the prayers for the sick and for travellers belong to those few blessings the institution of which can be traced back to Christ Himself, the first part of the Collect for One in Prison traces back the prayers for the prisoners to Apostolic times: " God broke the fetters of the Blessed Apostle Peter and made him go forth unscathed ", words identically found in the beginning of the Collect of the feast of Peter's Chains. In fact, the petition " break chains " probably aludes to Peter's chains. In the Acts of the Apostles we read that " Peter was kept in prison, but prayers were made without ceasing by the Church unto God for him " (12:5). This passage, in the liturgy solely read on the feast of SS. Peter and Paul, shows to us the unique power of liturgical prayers as said by the whole church in public worship. " Where there are two or three gathered together in my name, there I am in the midst of them " (Mat. 18:20). There a congregation is complete, wherever the gathering takes place, in the church, as well as in a prison. Our common prayer will be heard: The sick " will be raised " (James 5:15), the travellers " will be kept in all their ways " (Ps. 90:11, *Tract of the Mass for Travellers*) and to the prisoners " the iron gate will open itself " (Acts 12, 10). They all will be restored to the living union of the Church.

St. Peter's deliverance from the fetters stands in a significant relationship with the power of binding and loosing entrusted to him according to the Gospel of the feast of SS. Peter and Paul. A similar relationship is established in the Votive Mass for Peace between the political peace and the spiritual peace based on the Sacrament of Penance. Thus the liturgical prayer for the prisoners when applied to the present situation may become a fervent petition for just peace, which naturally will bring freedom to the prisoners. Accordingly, the Queen of Peace, the Comforter of the Afflicted, the Help of Christians, the Health of the Sick, the Star of the Sea, the Patroness of Aviators is (in the Blessing of the Scapular of Our Lady of Ransom) also invoked as The Redemptrix and Help of the Prisoners.

Dublin, Eire. JOHN HENNIG.

Analecta

FACULTATES CASTRENSES

Jurisdictio Ecclesiastica Castrensis

Normae, quae sequuntur, a Sancta Congregatione Consistoriali statutae sunt pro Vicariatu Castrensi Statuum Foederatorum Americae Septentrionalis.[1]

JURISDICTIO VICARII CASTRENSIS ET SUORUM CAPPELLANORUM

1. *Personalis dumtaxat* est et exerceri potest erga proprios subditos ubique terrarum.
2. Comprehendit:
   a. Omnes milites exercitus terrae, maris aërisque, qui inscribuntur in activo servitio militari Gubernii Foederalis vel Statuum particularium;
   b. Militum uxores, filios, parentes et famulos, qui cum ipsis cohabitant;
   c. Omnes personas civiles commorantes intra fines praesidii militaris;

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[1] Litt. ad Exc.mum ac Rev.mum Delegatum Apostolicum, Amer. Sept., die 1 Julii, 1940—Prot. num. 186/39; Decretum—Neo-Eboracensis—die 9 Aprilis 1941, Prot. num. 186/39.

d. Omnes Religiosos et Sorores necnon alios, etiam laicos, nosocomiis militaribus addictos;
e. Sacerdotes utriusque cleri ratione militiae Vicario Castrensi subditos.[2]

3. Amplectitur potestatem paroecialem quoad suos proprios subditos.

JURISDICTIO ORDINARII DIOECESANI ET PAROCHI LOCALIS

1. Ratione territorii jurisdictionem habent cumulativam cum Vicario Castrensi et Cappellanis ejus super subditos Vicariatus Castrensis.
2. In locis Militibus destinatis jurisdictio ecclesiastica exerceri debet imprimis a Vicario Castrensis ejusque Cappellanis et deinde semperque *jure proprio* ab Ordinariis Dioecesanis et Parochis localibus de consensu Vicarii Castrensis Auctoritatisque Militaris.
3. Extra loca Militibus destinata Ordinarii Dioecesani et Parochi locales libere exercere possunt suam jurisdictionem territorialem erga singulos subditos Vicariatus Castrensis quotiescumque rogati fuerint.

PARS PRIMA

INDEX FACULTATUM SEMPER VIGENTIUM

1. Exercendi curam animarum, servatis tamen in omnibus de jure servandis, a momento institutionis tuae in munus Cappellanis Castrensis plena potestate paroeciali praediti, tibi authentice intimatae. (Can. 461; 464.)
2. Administrandi omnia sacramenta, confirmatione et ordine exceptis. (Can. 462; 782, § 1; 951.)
3. Celebrandi omnia divina officia functionesque ecclesiasticas in sacellis militibus destinatis, sive usui tantum Catholicorum reservatis sive non, nisi obstent rubricae. (Can. 1188, § 2, 2° ; 1192, §§ 1, 2, 4; 1193; S.C.S. Officii 5 Junii, 1889, Coll. S. C. de Prop. Fide II, 1707, p. 237.)

QUOAD BAPTISMUM

4. Adhibendi in adultorum baptismo gravi et rationabili de causa caeremonias pro baptismo infantium praescriptas. (Can. 744; 755, § 2.)

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[2] S. C. Consist., die 8 Decembris 1939; A. A. S. XXXI, p. 710.

QUOAD SS. MISSAE SACRIFICIUM

5. Consecrandi altaria portatilia exsecrata, adhibita breviori formula B (*Rituale Romanum,* Appendix, tit. De consecratione altarium exsecratorum, n. 2) pro casibus can. 1200, § 2 CIC. (Can. 1200, § 3; Fac. Quin. S. C. Rit. num. 2.)
6. Celebrandi Missam non tamen ita ut initium fiat citius quam una hora ante auroram vel serius quam una hora post meridiem. Urgente tamen necessitate, tibi licebit Missam jam media nocte celebrare; sed quoad usum hujus facultatis standum est, *si fieri potest,* praescripto S. C. de Sacramentis, scilicet " ut initium Missae ne fiat ante dimidiam horam post mediam noctem, remoto semper quocumque irreverentiae periculo." (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)
7. Celebrandi Missam bis (Can. 806, §§ 1, 2) etiamque ter eadem die, diebus dominicis et festis de praecepto, dummodo tertia Missa celebretur in alia ecclesia vel alio loco, seu non in ecclesia vel loco ubi aliae duae jam celebratae sunt, *si id fieri possit absque gravi incommodo,* onerata conscientia tua de vera necessitate tertiae Missae pro bono subjectorum Vicariatus Castrensis propter magnam penuriam Sacerdotum, remotoque quocumque admirationis vel scandali periculo, vetita, insuper, tibi celebranti eleemosynae perceptione pro duabus Missis, servatisque aliis de jure servandis. Eandem facultatem concedimus extraneo sacerdoti probato, qui Cappellani Castrensis vices supplet. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)
8. Legendi die Dominica in Palmis, in una Missa tantum binationis vel in duabus Missis trinationis, ex *Passione* postremam tantum partem (*Altera autem die etc.* praemissis: *Munda cor meum, etc.—Sequentia Sancti Evangelii secundum Matthaeum*). (Fac. Quin. S. C. Rit. num. 4.)
9. Adhibendi in sacellis militaribus, quae usui tantum Catholicorum sunt reservata, " Memoriale Rituum Benedicti XIII " in functionibus Tridui Majoris Hebdomadae et in Benedictione Cinerum, Candelarum et Palmarum; dummodo tamen certo constet decori ac reverentiae sacrorum Mysteriorum satis esse consultum. (Can. 1192, § 4; S. C. S. Officii 5 Junii 1889; Coll. S. C. de Prop. Fide, II, 1707, p. 237; Fac. Quin. S. C. Rit. num. 10.)

QUOAD JEJUNIUM EUCHARISTICUM

10. Sumendi, ante II vel I Missam hora tardiore vel loco dissito celebrandam, aliquid per modum potus vel medicinae tantum, exclusis tamen omnino alcoholicis aliisque quomodocumque inebriantibus, quoties Sacrosanctum Missae Sacrificium diebus dominicis aliisque per annum festis de praecepto ob fidelium necessitatem debeas celebrare vel iterare, *dummodo tamen propter veram necessitatem, praesertim virium debilitatem, Jejunium Eucharisticum absque certo et gravi incommodo servare nequeas, de quibus graviter onerata est conscientia tua.* Venia tibi concessa secreto est servanda, nisi forte gratiae manifestatio necessaria judicetur ad scandalum removendum. (S. C. S. Off., die 27 Februarii 1941, Prot. num. 99d/41.)

11. *Si es Cappellanus Classis*—Dispensandi in singulis casibus a lege jejunii Eucharistici juxta tuum prudens judicium, remoto quocumque scandali et admirationis periculo, milites ad classem pertinentes et in Insulis Philippinis commorantes, qui valde mane surgere debent pro laboribus nauticis, stante loci aëre omnino insalubri, ita ut aliquid per modum potus sumere valeant, diebus dominicis et festis de praecepto, ante SS. Eucharisticam Communionem. (S. C. de Sacr., 24 Martii 1941, Prot. num. 1195/41.)

QUOAD RESERVATIONEM SSMI SACRAMENTI

12. Asservandi Ss.mum Sacramentum non tantum in Cappellis, sed etiam in locis honestis et decentibus Praesidiorum militum, dummodo aedes sint decenter instructae et supellectilibus sufficienter praeditae, ciborii clavis caute custodiatur, lampas ante Ss.mum Sacramentum diu noctuque collucescat, sacrae species frequenter juxta Rubricas renoventur, et earumdem securae custodiae diligenter provisum sit ad normam Instr. S. C. de Sacramentis in commentario Officiali "Acta Apostolicae Sedis" die 10 Junii 1938 relatae. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 1120/41.)

QUOAD SACRAMENTUM POENITENTIAE

13. Audiendi confessiones sacramentales omnium subditorum Vicarii Castrensis ubique commorantium, sororibus non ex-

ceptis (cf. p. 1, n. 2d), non tamen aliorum Christifidelium nisi facultates habeas ab Ordinario loci in quo confessiones eorum audis, et cum obligatione standi ejus mandatis. (Can. 873; 874, § 1.)

14. Absolvendi in foro sacramentali injunctis tamen de jure injungendis:
    a. *a censuris non reservatis* (Can. 2253,1°.);
    b. *a censuris Nobis jure communi vel particulari reservatis* (Can. 199, § 1.);
    c. *in casibus vero occultis* a poenis et censuris latae sententiae jure communi statutis quae Sedi Apostolicae simpliciter reservatae sunt. (Can. 2237, § 2.)

15. Subdelegandi etiam cum facultatibus in num. 14 enumeratis, ad confessiones excipiendas omnium subditorum Vicarii Castrensis, sed solummodo per modum actus, quemvis sacerdotem alienum, qui in propria sua dioecesi facultatibus ordinariis praeditus cognoscitur, vel, si sit religiosus, qui a suis Superioribus approbatus est ad confessiones audiendas. (Can. 199, § 1; 874, § 1; cf. Com. pro C. J. C., Auth. Int. die 16 Octobris 1919, n. 3; A. A. S., XI, p. 477.)

16. Absolvendi IN FORO EXTERNO ab excommunicatione omnes a christiana fide apostatas et omnes et singulos haereticos aut schismaticos, imprimis neo-conversos, post abjurationem simul cum professione fidei juridice, id est, coram te a Nobis ad hoc delegato et duobus saltem testibus, peractam juxta formam a S. C. S. Officii 20 Julii 1859 praescriptam. (Can. 2314, § 2; Rituale Romanum, in Appendice, Addenda, p. 54.) Ita vero in foro externo absolutus, potest deinde a peccato absolvi, sine peculiari facultate, a quolibet confessario in foro conscientiae. (Can. 2314, § 2.)

    A neo-conversis, tam pueris quam puellis, qui sunt quatuordecim annis (14) minores, non exigitur sectae abjuratio, sed sola fidei professio. (S. C. S. Officii 8 Martii 1882; Fontes, C.J.C., IV, n. 1073, p. 390.) Notandum est non solum pueros, juxta cann. 88, § 2 et 2230, sed etiam, saltem secundum sententiam fere communem, puellas ante annum decimum quartum (14) completum, absolutione non indigere.

QUOAD MATRIMONIUM

17. Assistendi matrimoniis, vi delegationis generalis ab infrascripto datae, quorumlibet subditorum propriae tuae curae a Vicario Castrensi vel suo delegato concreditorum. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 5446/41.) Haec facultas usque ad sex menses post signatam pacem valet.

Nota bene: (a) Facultas assistendi matrimoniis quocumque in casu cumulativa extat cum Ordinario vel parocho loci aut sacerdote ab iisdem delegato. (S. C. de Sacr., die 9 Aprilis 1941, Prot. num. 5446/41.)

(b) *Matrimonio ne assistas, quando nec sponsa nec sponsus est tuus subditus nisi delegationem assistendi unicuique matrimonio obtinueris ab Ordinario loci vel parocho intra cujus territorii fines matrimonium celebrabitur.* (Cann. 1094; 1095, § 1, 2° et § 2; 1096, § 1.) *Haec delegatio requiritur ad validitatem et non est confundenda cum licentia parochi sponsae.*

(c) Insuper in quolibet casu pro regula habeatur ut matrimonium coram sponsae parocho celebretur, nisi justa causa excuset. Matrimonia autem Catholicorum mixti *ritus,* nisi aliud particulari jure cautum sit, in ritu viri et coram ejusdem parocho sunt celebranda. (Can. 1097, § 2; cf. Litt. S. C. Consistorialis, ad Ex.mum ac Rev.mum Delegatum Apostolicum, die 1 Julii, 1940, Prot. num. 186/39.)

Exceptio—In Statibus Foederatis Americae Septentrionalis et Ditione Canadae matrimonia catholicorum mixti ritus, *quorum una pars est Graeca-Ruthena,* in *ritu* mulieris et coram ejusdem parocho sunt celebranda. Quod si iusta causa adsit, poterunt nuptiae celebrari in ritu viri, de iudicio et consensu vel Vicarii Castrensis vel Ordinarii loci. (Pro Statibus Foederatis, Decr. S. C. Orientalis die 23 Novembris 1940; A. A. S., XXXIII, 27; pro Ditione Canadae, Decr. S. C. Orientalis die 24 Maii 1930; A. A. S., XXI, 346, Art. 45; cf. Decr. S. C. Orientalis die 24 Novembris, 1940; A. A. S., XXXIII, p. 27.)

(d) Matrimonio ne assistas nisi, praevia investigatione diligenter facta praesertim apud parochum mulieris, de statu libero contrahentium constiterit. (Can. 1097, § 1, 1°.)

(e) Semper sunt observandae leges civiles de tua competentia assistendi, de praesentatione a partibus licentiae contrahendi et de rescriptione contractus matrimonialis apud forum civile. In matrimoniis quae celebrantur extra territorium Statuum Foederatorum Americae Septentrionalis, oportet ut Cancellaria localis Dioecesana interpelletur, si possibile sit, ne contra leges regionis contrahantur.

(f) Celebrato matrimonio Cappellanus Castrensis notitiam initi contractus ad parochum baptismi uniuscujusque partis Catholicae transmittat, ut matrimonium in baptizatorum librum referatur. (Can. 470, § 2; 1103, § 2.)

(g) Matrimoniis eorum, qui prius matrimonium contraxerint vel etiam per civilem tantum actum attentaverint, ne assistas, quamvis prius matrimonium sit irritum aut solutum qualibet ex causa, antequam legitime et certo constiterit de morte prioris conjugis vel ex authenticis documentis tribunalium tum ecclesiastici tum civilis de nullitate aut solutione prioris matrimonii. (Can. 1069, § 2.)

18. Subdelegandi alium sacerdotem determinatum ad assistendum matrimonio determinato tuorum subditorum Vicariatus Castrensis, exclusa tamen omnino potestate iterum subdelegandi. (Can. 199, § 3; Com. pro C. J. C. Auth. Int. die 28 Decembris 1927, IV, 1, 2; A. A. S., XX, p. 61, 62.)

19. Dispensandi subditos Vicarii Castrensis ubique commorantes ad normam cann. 1043 et 1045, §§ 1, 2, cum eadem potestate, quae locorum Ordinariis conceditur sed solum pro casibus in quibus neque Nos neque loci quidem Ordinarius adiri possit. De concessa dispensatione Cancellariam Castrensem statim certiorem facias eaque adnotetur in testimonio scripto contractus matrimonialis Cancellariae Castrensi mittendo. (Can. 1046.)

20. Dispensandi ab una tantum ex tribus matrimonii publicationibus. (Can. 1028.)

21. Impertiendi solemnem nuptiarum benedictionem, salvis legibus liturgicis, tempore Adventus et Quadragesimae quando benedictio nuptialis non permittitur, si forte matrimonium tempore clauso justa de causa celebrari oporteat, monitis tamen sponsis ut a nimia pompa abstineant. (Can. 462, 4°; 1108, §§ 2, 3.)

22. Benedicendi nuptias extra Missam, vel recitandi preces super conjuges, juxta formulas approbatas (Rit. Rom.). (Fac. Quin. S. C. Rit., num. 5.)

23. Assistendi induto superpelliceo in sacellis militibus destinatis non tamen in ecclesiis extraneis vel oratoriis, sive publicis sive semi-publicis, nisi de consensu loci Ordinarii, matrimoniis inter partem catholicam et partem acatholicam, exclusa Missa Pro Sponsis aliaque Missa privata et benedictione nuptiali, adhibita insuper formula pro manifestatione consensus matrimonialis quae a Rituale Romano pro matrimoniis mixtis praescribitur. Removeatur Ssmum Sacramentum, et in loco decenti, lampade coram Eodem continenter lucente, asservetur. (Can. 1102, §§ 1, 2.)

QUOAD OLEA SACRA

24. Retinendi domi olea sacra et petendi quotannis nova olea sacra ab Ordinario loci. Olea vetera ne adhibeantur, nisi necessitas urgeat. (Can. 734, § 1; 735; 946.)

QUOAD JEJUNIUM ET ABSTINENTIAM

25. Cappellanus Castrensis una cum subditis suis dispensatur à Sancta Sede a lege jejunii et abstinentiae omnibus anni diebus, exceptis pervigilio Nativitatis Domini, feria quarta Cinerum, feria sexta in Parasceve et sabbato Majoris Hebdomadae usque ad meridiem. (S. C. Conc., die 11 Martii 1941, Prot. num. 1176/41.)

QUOAD BENEDICTIONES

26. Benedicendi omnem sacram supellectilem, quae ad normam legum liturgicarum benedici debet antequam ad usum sibi proprium adhibeatur, dummodo sacra unctio non exquiratur. (Can. 1304, 3°, 4°; Rituale Romanum, tit. VIII, cap. 20, p. 358.)

27. Benedicendi solemniter sacras imagines, publicae venerationi expositas vel exponendas, dummodo cum probato Ecclesiae usu congruant. (Can. 1279, §§ 1, 2, 3, 4.)

Nota bene—Sacrae Sanctorum vel Beatorum reliquiae venerationi publicae ne exponantur, nisi praecedat Nostri vel Ordinarii loci licentia, quibus est judicare de earumdem authenticitate. (Can. 1283; 1284; 1285.)

28. Benedicendi et imponendi quinque scapularia sub unica formula, absque recursu ad Ordinarios seu Congregationes religiosas competentes, et sine onere inscriptionis in casibus magni concursus, tempore Exercitiorum et Missionum spiritualium. (Fac. Quin. S. C. Rit. num. 6, 7; Rituale Romanum, in Appendice num. 14, p. 745.)

29. Concedendi infirmis benedictionem apostolicam cum indulgentia plenaria in articulo mortis. (Can. 468, § 2.)

QUOAD DIVINUM OFFICIUM

30. Anticipandi privatam Matutini cum Laudibus recitationem ab hora prima post meridiem, quoties adsit rationabilis causa. (Fac. Quin. S. C. Conc. num. 4.)

QUOAD VESTES CAPPELLANI CASTRENSIS

31. Prodeundi foras sine veste talari ita tamen ut semper deferas aut collare Romanum talesque vestes nigri coloris, quae ecclesiasticae gravitati et sanctitati congruunt et secundum consuetudinem vigentem statum clericalem indicant; aut habitum pro Cappellanis Castrensibus ab Auctoritate Militari praescriptum sed eis tantum temporibus, quando juxta regulas militares requiritur. (Can. 136, § 1.)

Nota bene—Volumus tamen et mandamus ut in ecclesia semper, et domi, quantum, valueris, veste talari sis indutus.

PARS SECUNDA

INDEX FACULTATUM PRO TEMPORE BELLI CONCESSARUM

POTESTATE NOBIS A SANCTA SEDE DELEGATA PER LITTERAS SACRAE CONGREGATIONIS CONSISTORIALIS DIE IX MENSIS APRILIS ANNI 1941 DATAS, PROT. NUM. 186/39

SEQUENTES TIBI CONCEDIMUS FACULTATES

quae a Sanctissimo Domino Nostro Pio Divina Providentia Papa XII [1] Vicariis castrensibus seu Cappellanis majoribus, quocumque vocantur nomine, in omnibus nationibus aut regionibus in quibus status belli aut militum ad arma convocatio adest vel forte aderit, conceduntur, habitualiter subdelegandae suis cappellanis militaribus aliisque, si velint, sacerdotibus utriusque cleri ratione militae sibi subditis, dummodo idoneis et dignis, in favorem tum ipsorum sacerdotum et clericorum tum militum aliorumque fidelium exercitum terrae, maris et aëris comitantium, atque perdurante presenti bello dumtaxat valiturae:

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[1] S. C. Consist., die 8 Decembris 1939; AAS XXXI, p. 710.

1. Sacrum bis litandi diebus dominicis aliisve festis de praecepto et, urgente necessitate conficiendi nempe Ss.mam Eucharistiam in communem utilitatem, etiam diebus ferialibus servatis rubricis et ieiunio.

2. Litandi Sacrum loco honesto atque decenti, etiam sub dio et in navi, remoto quovis irreverentiae periculo iustaque de causa, servatis vero cautelis, quoties Missa litatur sub dio, ad impediendam fragmentorum Ss.mae Eucharistiae dispersionem causa ventorum, ad hoc adhibito tentorio ad tria latera altaris descendente.

3. Gaudendi personali indulto altaris privilegiati, quoties Missae sacrificium in suffragium animarum illorum, qui in bello ceciderunt, applicas.

4. Legendi diebus dominicis et festis Domini *Missam de Ssma Trinitate;* per Octavam Paschalem *Missam Dominicae Resurrectionis;* aliis vero festis duplicibus I et II classis *Missam de Beata Maria Virgine,* pro diversitate temporis adsignatam; in unoquoque casu cum Gloria et Credo, addita oratione tempore belli; reliquis autem diebus vel enunciatam Missam de Beata Maria Virgine cum oratione tempore belli, vel *Missam tempore belli* cum oratione de Sancta Maria, vel *Missam de Requie.*

Quod si Missam celebrare malueris festi vel feriae currentis et paramenta coloris ritui respondentis praesto non sint, liceat uti paramentis albi coloris.

5. Benedicendi paramenta necnon utensilia ad sacrificium Missae necessaria, quando sacra unctio non exquiritur.

6. Adhibendi formulam breviorem cum renovanda sit consecratio altaris portatilis.

7. Celebrandi Missam absque ministro inserviente, si hic haberi nequeat.

8. Omittendi " Passionem " diebus quibus legi oporteat, recitando loco Evangelii ultimam tantum partem Passionis, et Dominica Palmarum Evangelium Benedictionis Palmarum.

9. Adhibendi formulam breviorem Benedictionis Palmarum, recitando scilicet orationes " Petimus," " Deus qui dispersa," " Deus qui olivae ramum " (hic benedicuntur et distribuuntur rami) et in fine orationem " Omnipotens."

10. Celebrandi Missam feria V in Coena Domini.

11. Peragendi feria VI in Parasceve sacros ritus, incipiendo tamen a detectione Crucis, et, SS. Speciebus ad altare delatis, Missam prosequendo incensationibus omissis.

12. Adservandi Ss.mae Eucharistiae Sacramentum in sacellis militibus destinatis etiam in navibus, loco tamen apto et decenti, sub peculiari vigilantia capellani militaris, dummodo altare in quo ciborium collocabitur sit decenter instructum et sacra supellectili sufficienter praeditum, ibidem Missae sacrificium semel saltem in hebdomada celebretur, eiusdem ciborii clavis caute custodiatur, lampas coram Sanctissimo indesinenter collucescat et Sacrae Species frequenter iuxta rubricas renoventur.

13. Excipiendi sacramentales confessiones omnium fidelium, qui in exercitu militant vel exercitui quovis modo sunt addicti, captivorum si forte et ipsi in captivitate sint detenti, et, *in locis bellici territorii tantummodo, omnium fidelium ad se accedentium,* eosque absolvendi ab omnibus casibus et censuris quomodocumque reservatis, iniunctis de iure iniungendis, cum onere tamen intra semestre ab absoluto bello ad Sacram Poenitentiariam pro mandatis sub poena reincidentiae recurrendi, si de censuris specialissimo modo Sedi Apostolicae reservatis atque de illa, de qua in Decreto S. Poenitentiariae " Lex sacri caelibatus " diei 18 aprilis 1936 agatur. Haec autem valeant etiam pro absolutionibus impertiendis, de quibus infra n. 14.

14. Imminente aut commisso proelio:

a. meminerint sacerdotes se, licet ad confessiones non adprobatos, facultate gaudere omnes milites immediate ante proelium vel in proelio dimicantes, prout in mortis periculo constitutos, absolvendi, particulari quidem absolutione, a quibusvis peccatis et censuris, iniunctis de iure iniungendis;

b. liceat iisdem sacerdotibus absolvere a quibusvis peccatis et censuris quantumvis reservatis et notoriis, generali formula seu communi absolutione, absque praevia orali confessione, sed doloris actu debite emisso, quando sive prae militum multitudine sive prae temporis angustia singuli audiri nequeant, eosque ita absolutos, ad S. Mensam Eucharisticam, per modum Viatici admittere. Ne omittant vero poenitentes docere absolutionem ita receptam non esse profuturam, nisi rite dispositi fuerint, eisdemque obligationem manere integram confessionem suo tempore peragendi.

c. liceat denique impertire Benedictionem Apostolicam cum Indulgentia plenaria hac formula: " Ego, facultate mihi ab Apostolica Sede tributa, Indulgentiam plenariam et remissionem omnium peccatorum vobis concedo in nomine Patris et Filii et Spiritus Sancti. Amen."

Quoniam vero occasione belli ipsae civitates, quae liberae seu apertae vocantur, aëris incursionibus expositae inveniuntur, ne christifideles religionis subsidiis in vitae discrimine destituantur, liceat sacerdotibus instante mortis periculo durantibus praefatis incursionibus, eosdem a quibusvis peccatis et censuris reservatis et notoriis, etiam formula generali eadem ratione de qua sub n. 14 absolvere, eisdemque, impertire Benedictionem Apostolicam cum Indulgentia plenaria de qua supra.

15. Adhibendi, in administrando Baptismate adultis, formulam pro parvulis adsignatam.

16. Concedendi infirmis ut Ss.mam Eucharistiam quotidie recipere possint, etiamsi aliquam medicinam vel aliquid per modum potus antea sumpserint.

17. Reducendi divinum Officium aut illud commutandi, quando ob aliquod legitimum impedimentum recitari nequeat, in alias pias preces iuxta rerum adiuncta praescribendas.

18. Dispensandi super lege ieiunii et abstintentiae.

19. Concedendi ut praeceptum paschale adimpleri possit toto anni tempore.

20. Benedicendi unico signo crucis et gratis quocumque titulo:

a. obiecta pietatis eisque applicandi Indulgentias Apostolicas, necnon coronis eas, quae a S. Birgitta nuncupantur;

b. coronas iuxta typum coronarum Ss.mi Rosarii B. M. V. confectas, eisque adnectendi Indulgentias a Patribus Crucigeris nuncupatas;

c. crucifixos eisque applicandi sive sacrae Viae Crucis Indulgentias pro legitime impeditis a visitandis eiusdem Viae Crucis stationibus, sive Indulgentiam plenariam a a quocumque ex fidelibus in mortis articulo constitutis lucrandam.

21. Ditandi numismata ad hoc praescripta singulis scapularium benedictionibus ita ut eadem deferentes gratias et Indulgen-

tias lucrentur scapularium, quin haec ex panno confecta prius receperint.

FACULTATIBUS CASTRENISBUS ADDENDUM

Potestate Nobis a Sede Apostolica delegata, omnibus Cappellanis Castrensibus aliisque sacerdotibus spirituali militum curae addictis concedimus sequentem facultatem ad tempus actualis belli valituram:

Celebrandi Missam *horis pomeridianis*, dummodo initium Missae ne fiat post horam septimam cum dimidio et quatenus milites nequeant mane S. Missae Sacrificio adsistere.

Ejusdem vi potestatis delegatae, dispensamus a lege jejunii eucharistici, horis pomeridianis, sive *sacerdotes* Sacrum litantes sive *milites* ad S. Synaxim accedentes, servato jejunio ante Missae celebrationem vel S. Communionem per quattuor saltem horas post cibi solidi sumptionem et per unam tantum horam post sumptionem potus, non tamen alcoolici; remoto semper quocumque profanationis, sacrilegii vel irreverentiae periculo ceterisque animae et corporis servatis dispositionibus. (S. C. de Sacr., die 27, Aprilis 1942, Prot. num. 1726/42.)

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE SAINTLY SCHOLARS OF THE CHURCH.

Of the thousands of saints listed in the Roman Martyrology only twenty-eight have been accorded the title "Doctor of the Universal Church."[1] The Church has assigned a special Mass and Office for this select group. In the antiphon at Vespers she addresses them as: "O excellent teacher, the light of Holy Church, blessed N., lover of the divine law, intercede with the Son of God for us." In the Gospel she applies to them the significant words of Christ: "You are the salt of the earth." "You are the light of the world." One of the best ways to appreciate the position and significance of the Doctors of the Church is to compare them with the "Fathers of the Church."

According to the text-books of Patrology, the term "Fathers" refers to the saints who wrote in the centuries when the influence of the ancient Greek and Roman culture was still evident in the life of the Church. This period came to an end in Europe with the death of St. Isidore of Seville in 636, while it continued in the East until the death of St. John Damascene about the year 749. But the Doctors of the Church span the centuries from St. Athanasius who was born in the closing decade of the third century to St. Alphonsus Liguori who died in 1787, two years before the outbreak of the French Revolution.

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[1] *Patristic Period* EAST: Athanasius, Basil, Gregory Nazianzen, Ephrem, Chrysostom, Cyril of Alexandria, Cyril of Jerusalem, John Damascene.

WEST: Hilary, Jerome, Augustine, Ambrose, Peter Chrysologus, Leo the Great, Gregory the Great, Isidore.

Middle Ages: Bede, Peter Damien, Anselm, Bernard, Thomas Aquinas, Bonaventure, Albert the Great.

Post-Reformation Period: Peter Canisius, John of the Cross, Bellarmine, Francis de Sales, Alphonsus Liguori.

The Fathers and Doctors were men of great natural talents and many of them had been highly trained in secular subjects, such as rhetoric, law, and philosophy. But the Church honors them solely as the official witnesses and guardians of the divine Revelation contained in Scripture and Tradition. She lays it down as a general principle that the Doctors must be " eminent for their learning ", that is, conspicuous for their knowledge of the sacred sciences. " They are not only teachers in the Church ", writes Pope Benedict XIV, " but teachers *of* the Church ",[2] or to quote St. Hilary: " They are the preachers of heavenly things and, as it were, the sowers of eternity." [3] Because of their skill in defending and explaining the doctrines of the Church the Creed is always recited in the Mass said on their feast-day. It is a point worthy of note that the Doctors of the Church were usually both "Apostles of the Pen " and preachers of the Gospel. Some of them, notably St. Gregory Nazianzen, St. Leo the Great, and St. Cyril of Jerusalem owe their fame as exegetes and theologians to their sermons rather than to their written works.

The Fathers and Doctors guided men to the Truth not only by their learning but also by their example. Like Our Saviour they were " mighty in work and word before God and all the people." (St. Luke 24:19) Their holiness moreover is an added guarantee of the orthodoxy of their teaching. " Remarkable sanctity " then is a characteristic note of the Doctors of the Church. It is true that some Fathers, such as St. Justin and St. Cyprian, received the crown of martyrdom while all the Doctors are honored only as confessors. But would these men, who had such a passionate love for the Church, and who generally overcame tremendous obstacles in the defence of her doctrine, have hesitated for a moment to make the supreme sacrifice if they had ever been called upon to do so?

A writer of Christian antiquity whose works have been cited by the Vicar of Christ or by an ecumenical council in favor of a certain doctrine, or who has been merely praised by them for his learning and sanctity, is regarded as a Father of the Church. But the " explicit approbation " of the highest ecclesiastical authority is necessary before anyone can be given the title of

[2] *De Servorum Dei Beatificatione,* Liber IV, pars ii, caput xii.

[3] *Commentary on St. Matthew's Gospel,* c. 4.

Doctor of the universal Church. This approval does not mean that the Church accepts all their theological opinions for we must never forget the development and clarification which many dogmas have undergone in the course of time. Moreover even the Doctors who lived nearer to our own time do not always measure up to the high standards set by modern Catholic scholars who have specialized in the study of Sacred Scripture, Theology, and History. The reasons that have led the Sovereign Pontiffs to single out certain individuals as Doctors form an interesting page in the history of the Church.

The Fathers of the Church never enjoyed greater popularity than they did during the Middle Ages. To hold fast to their doctrines was then regarded as one of the touchstones of orthodoxy. Pope and Council invariably invoked them in settling disputed questions of theology or of canon law. The sermons to which the laity in those centuries listened were often the homilies of the Fathers translated into the vernacular languages. A few of these patristic writers were held in greater reverence than the others. In the East Saints Basil, Gregory Nazianzen, and John Chrysostom were " the great ecumenical teachers." They were regarded as the earthly counterpart of the Blessed Trinity. " Let us celebrate with hymns the great lights of the Divinity, as it were, of a triple sun " was a prayer said on the feast celebrated in their honor on January 30, one of the most solemn days of the liturgical year in the Greek Church. In Europe the saints most frequently quoted and whose opinions carried the greatest weight in theological controversies were the four western Doctors: Ambrose, Jerome, Augustine, and Gregory the Great. Their pictures adorned many medieval altars and pulpits. They were sometimes compared to the four Evangelists and to the four rivers that flowed from Paradise.

Pope Boniface VIII in 1295, the first year of his memorable and troubled pontificate, placed the feasts of the four western Fathers in the same class with those of the Apostles and Evangelists and gave *official* sanction to the title of Doctor which they had enjoyed for so many centuries. His reason for doing so was because " by their profound and beautiful discourses the glorious fabric of the Church is resplendent, as it were, with flashing gems." The Sovereign Pontiff did not, however, accord a similar honor to Basil, Gregory Nazianzen, and John

Chrysostom. This lack of appreciation for the saints to whom theology owed so much is easily explained. Hardly any of the ecclesiastics in medieval Europe could understand Greek and only a few of the works of the eastern theologians were available in a Latin translation. Morover the schism of Cerularius in 1054 had thrown up an almost insuperable barrier between Rome and Constantinople. Christendom from the middle of the eleventh century was divided into two isolated and independent churches, the temporary reconciliations in the thirteenth and fifteenth centuries serving only to accentuate the differencs between them.

It was not until three centuries later that justice was done to the learned saints of the Greek Church. Pope Pius V (1566-72), the great reform pontiff of the sixteenth century, published a revised edition of the Roman Breviary in the year 1568. In it he listed Saints Basil, Gregory Nazianzen, John Chrysostom, and Athanasius as Doctors of the Church. He selected the last-named saint either to emphasize the similiarity in learning between the Greek and Latin Church, or more probably because of the help Athansius had given to the Church in western Europe during the trying days when the Emperor Constantius was trying to foist Arianism upon the Catholics. Two events were mainly responsible for this change in the attitude of the Holy See.

(1) The Renaissance of the fifteenth and sixteenth century led to a marked revival of interest in ancient Greek and Latin literature. Some European scholars of the time read only the pagan authors for they regarded as " barbarous " any work that bore the impress of Christianity. The Christian humanists on the contrary realized that it was historically inaccurate to ignore the Fathers of the Church who had done so much to mould the culture and civilization of Europe and whose literary style in many cases was not inferior to that of the best classical models. Hence they studied the early Greek as well as the early Latin Fathers, or, as C. Kneller has aptly observed: " The Church in the West now recognized in the great Doctors of the Orient flesh of their flesh and bone of their bone; they were, like the western Doctors, representative of the one, universal Church." [4]

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[4] " Zum Verzeichnis der Kirchenlehrer ", *Zeitschrift für katholische Theologie,* XL (1916), p. 22.

The lists of the books in the European libraries of the sixteenth century reveal the increasing popularity of the writings of Basil, Gregory Nazianzen, John Chrysostom, and Athanasius.

(2) One of the favorite slogans of the Protestant Reformers was " Back to the doctrine of the primitive Church." Thus Luther in his debate with Eck at Leipzig in 1519 quoted the Greek Fathers in favor of his theological opinions and later Protestant authors and preachers imitated his example. The Catholic controversialists could not afford to ignore this challenge. They were obliged to make a careful investigation of the Greek as well as of the Latin Fathers in order to show the continuity of doctrine between the Catholic Church of antiquity and the Catholic Church of the sixteenth century.

Pius V was also responsible for another important innovation in regard to the Doctors of the Church. At the Council of Trent (1545-63), which marked a turning-point in the history of theology, the writer most often referred to was not one of the early Greek and Latin Fathers but St. Thomas Aquinas who lived and died in the thirteenth century. " The Fathers of Trent," wrote Pope Leo XIII, " made it part of the order of the conclave to lay upon the altar, together with the Sacred Scripture and the decrees of the Supreme Pontiffs, the *Summa* of St. Thomas Aquinas whence to seek counsel, reason, and inspiration." [5] It was eminently fitting therefore that St. Thomas should be rewarded and in 1567 the Holy Father declared him a Doctor of the universal Church. By thus honoring a writer of the Middle Ages Pius V denied the accusation of the Protestants that Scholasticism had been a period of hopeless confusion in the intellectual world and that the medieval theologians had sought to place human reason above the Word of God.

Other pontiffs followed the example of Pius V in not limiting the dignity of Doctor to the saintly scholars of Christian antiquity. They usually conferred it upon a man whose life and writings had been carefully examined and highly recommended by the Sacred Congregation of Rites. At times the Vicars of Christ merely ratified the title of Doctor which a saint had enjoyed for many centuries in a particular country. It was in this way, for example, that St. Isidore of Seville and St. Venerable Bede became Doctors of the universal Church. In recent times the Holy See has deservedly placed in the rank of Doctors writers of the early Church, such as Saints Ephrem and Cyril of Jerusalem, who were comparatively unknown for centuries, but whose theological importance has been clearly established by the researches of critical historians.

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[5] Encyclical, *Aeterni Patris.*

The Doctors make their first appearance in the period immediately following the persecutions when the Church, triumphant over her enemies from without, had to face the more subtle and more dangerous attacks from within her own ranks. They devoted all their energy and talents to a refutation of the early heresies—Arianism, Nestorianism, Monophysitism, and Pelagianism which denied the fundamental doctrines of the Trinity, the Incarnation, and Supernatural Grace. They were concerned almost exclusively with the specific heresy that had arisen during their lifetime and did not attempt a comprehensive survey of Catholic doctrine such as Clement of Alexandria and Origen had done. Their usual manner of refuting the heretics was by appealing to the texts of Sacred Scripture and the oral Traditions of the Apostles, as they were explained by the infallible successors of St. Peter at Rome and proclaimed to the world at the great ecumenical councils. Neo-Platonism, purged of its errors, is the philosophy which they favored, though St. Basil and especially St. Augustine are the only Doctors who used it extensively. Only occasionally did the Patristic Doctors feel it necessary to take up the pen against paganism, for the conversion of the Roman Emperors to Christianity sealed the doom of the heathen religion which depended upon the State for its support.

The spread of the Christological errors in Egypt and Syria, the schism of Cerularius, the conquest of the Byzantine empire by the followers of Mahomet, cast a blight upon the eastern Church from which it never recovered. The leadership in theology definitely passed to the Church in Europe during the Middle Ages. The Doctors during this period had no formidable heresies to combat and hence made no noteworthy progress in the scientific exegesis of Sacred Scripture or in the systematic study of positive theology. " They devoted themselves to a great work ", as Leo XIII said in the Encyclical already cited, " that of diligently collecting, sifting, and storing up, as it were, in one place for the use and convenience of posterity the rich and voluminous harvest of learning, scattered abroad in the works of the holy Fathers." The best-known of the medieval Doctors were philosophers who analyzed the doctrines of the Church with all due reverence. They proved that reason does not contradict but clarifies the truths of revelation and enables the theologian to defend them more easily against the attacks of heretics and unbelievers. Without Scholastic Philosophy St. Thomas could never have written the *Summa Theologica* in which he synthesized the whole of Catholic theology and pointed out the harmony between dogmas of faith that appeared to be irreconcilable.

The Doctors of the Post-Reformation period lived in an atmosphere of controversy. But unlike their predecessors in the earlier centuries who could concentrate upon the defence of one dogma, they were obliged to justify almost all the dogmatic, ascetical and moral teachings of the Church. The attacks of the Reformers forced them to make a scientific study of Sacred Scripture, to lay greater emphasis upon positive theology, and to discuss explicitly for the first time the hierarchical nature of the Church—a dogma that had been universally accepted for more than a thousand years. They did not of course neglect the precious heritage bequeathed to them by the Doctors of the Middle Ages and profited especially by the principles and methods of St. Thomas. One striking difference between the Doctors of this period and those of the Middle Ages was that while the latter wrote only in Latin, the former did not hesitate at times to use the vernacular languages: Italian, Spanish, French, German, and Dutch. This employment of the language of the people was in keeping with the salutary counsel of Trent which had rcommended the instructing of the laity in their religion and in the principles of solid Christian piety.

Two Sovereign Pontiffs are listed among the Doctors of the Church, eighteen bishops, seven priests, and one deacon. They are truly representative of a Church that points to catholicity as one of its characteristic marks. This is evident from the modern names of the countries in which they were born: Italy, France, Germany, Holland, England, Africa, Egypt, Syria, Palestine, and Turkey. This fact makes us realize the truth of Tertullian's phrase: " The soul is naturally Christian ", and also demonstrates how the various nations have aided in the construction of the magnificent edifice of Catholic theology.

While the Doctors differ in ability, character, and rank in the Church, there is one trait that characterizes all of them. They did not bury their talents; they did not hide their light under a bushel. With the aid of God's grace they boldly met and answered the challenge which the pagans and heretics of their day hurled against the teachings of Christ. Their lives as well as their writings impressed upon their contemporaries and upon subsequent generations that only in humble submission to the one divinely-established Church would they be able to find peace and happiness in this world and in the world to come. As a mark of recognition for their notable services to the Church, the statues of four Doctors, Ambrose, Augustine, Athanasius, and Chrysostom—two from the West and two from the East—were selected to uphold the venerable chair of the Prince of the Apostles in the tribune of St. Peter's in Rome.

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THE VALIDATION OF A CLANDESTINE MARRIAGE.

The case concerns a man and woman, Aurelius and Bertha by name, who disregarded the form of marriage prescribed by the Church and attempted to marry before a non-Catholic minister only.

Aurelius is now gravely sick, and because they have reason to fear he is dying, his relatives summon the priest to administer the Sacraments to the sick man.

The questions:

1. What should the priest do in this case if there is not sufficient time to consult the Ordinary and Bertha who is not baptized agrees to enter into valid marriage with Aurelius?
2. What is the priest to do if one or the other declines to contract valid marriage?

The priest first restores Aurelius to the communion of the faithful through the absolution from censure authorized in Canon 2252, provided he has incurred the censure mentioned in

Canon 2319, § 1, 1°; and to the state of grace through the absolution from sin. Then by virtue of Canon 1044 he proceeds to validate the marriage of Aurelius and Bertha. The conditions necessary for the exercise of this faculty would seem to be present in this instance.

First there is the danger of death. For this it is not required that the sick person be in the very act and moment of expiring. A reasonable probability that death will ensue—one that admits the possibility of recovery—is sufficient. In this regard it is noteworthy that if the non-Catholic were the one in danger of death, that fact would not restrict the use of this faculty.

A second circumstance is the lack of sufficient time to consult the Ordinary, that is to say personally or by letter. The telephone is generally regarded as an extraordinary means of communication, one therefore not of obligation and one, moreover, that is by its nature inadvisable.

The valid use of this power requires also that it effect the relief of conscience, the legitimation of children or both. The first of these conditions is verified in the present instance. In one way or another all authors admit that one who is Catholic necessarily experiences relief of conscience when sinfulness of conduct or life, or even the temptation to sin is remedied through the validation of unlawful wedlock.

Because of the danger of death the priest requires of Aurelius and Bertha only their sworn statements concerning their baptism or nonbaptism and their freedom to marry. Canon 1019, § 2 permits the usual investigation of these matters to be reduced to this brief and simple form.

Since the case involves a dispensation from the impediment of disparity of worship, the priest must demand the usual promises of both parties before he dispenses; these should be in writing unless time does not suffice for this. Until recent years some authors hazarded the opinion that neglecting to secure the promises would in this instance not affect the validity of the dispensation. In 1932, however, the Holy Office stated that such dispensations were " null and void " if granted without the promises.

This same canon also empowers the priest to dispense from the form of marriage so as to permit the parties to marry without witnesses when this seems advisable. If the fact that Aurelius and Bertha attempted marriage before a minister were not known, the priest might well dispense from the form of marriage and witness their contract alone. Thus would the avoidance of scandal urged by the canon be secured.

When he has informed the parties of the dispensation or dispensations he grants in their favor, the priest assists at their renewal of marital consent. Afterwards he shall not fail to record the marriage properly, at the same time noting the use he has made of Canon 1044. He sends notice of the marriage also to the pastor of the Church where Aurelius was baptized. The Chancery likewise must be informed of the dispensation granted and the parties who benefited by it.

It is pertinent to inquire here into the identity of the priest, the *confessarius*, in this case. The fact that the priest in question encountered this problem while engaged in responding to a sick call almost warrants a legal presumption that he is an assistant pastor. Momentarily let us consider him such. While it is true that the assistant is not mentioned specifically in Canon 1044 as one who enjoys this faculty, nevertheless it seems most probable that the canon in question admits the interpretation that he does possess such power. Otherwise it would appear that the purpose of the law and the mind of the legislator are defeated rather than served by this omission; certainly the application and use of the faculty conceded is greatly hampered and restricted. Cappello, Chelodi, Cerato, Fanfani, Genicot-Salsmans, Arregui, Leitner, O'Keefe—these are some of the names that support the view that the assistant with general delegation for marriage, validly and licitly exercises the power of dispensing granted by Canon 1044. The weight of this opinion together, if necessary, with the encouraging *ecclesia supplet* of Canon 209, should prompt every assistant pastor to exercise the faculty of Canon 1044 with perfect confidence in the validity of his dispensation.

It is not amiss, perhaps, to mention that the priest in this case could be the pastor himself, since pastors also are empowered by law to tend to the sick and to administer the sacraments (Canons 848, 938 *et al.*) Certainly, legally speaking, there is no doubt of his competence to act in this matter; the Canon under consideration expressly states that the pastor enjoys this power to dispense.

It could be that the priest is literally the simple confessor, one without jurisdiction or specific delegation for the marriage in question. In this instance he hears the confession of Aurelius, absolving if necessary from the censure. If it is only in the confession that he first learns of the invalid marriage, he imposes on the penitent the obligation of revealing to him the invalid marriage and its impediment outside confession. He then assists at the marriage as the casual priest of Canon 1098, § 2 specifically referred to in Canon 1044 as possessing the power to dispense under the present circumstances.

Finally the priest must not neglect to administer Viaticum and Extreme Unction and to give the Last Blessing to the sick man.

The second question asks: What is the priest to do if one or the other declines to contract valid marriage?

An attempted mixed marriage ordinarily must be regarded as an evil which every priest wisely hesitates to rectify, to sanctify, and to perpetuate. Unless he be very sure of himself, and unless the best of reasons exist why the marriage should be validated, the priest may well pause before attempting to overcome the reluctance of the one who declines to enter true marriage.

What he should do in this case will depend naturally upon what he discovers when he investigates the motives, the reasons why one or the other declines to contract valid marriage. If Bertha is unwilling, it may be only that she considers herself already validly married and refuses to renew verbally consent which actually perseveres. There may then be reason for regarding this as an instance where the *sanatio* might be applied. Not today, however; neither the pastor, nor his assistant nor the confessor has the faculty to grant the *sanatio,* even in the danger of death, and according to the circumstances of the case the proper authority cannot be reached.

Perhaps Aurelius is the one who declines to consent to valid marriage. If so, his motives bear investigation. If his unwillingness be prompted by bitterness, hatred or dislike for Bertha, these sentiments must be subdued or rendered involuntary lest they prejudice his dispositions for absolution from censure and sin. Should there be children and Bertha be willing to rear them as Catholics, the priest might well deem it advisable to prevail on Aurelius, if possible, to renew his consent in the spiritual interests of his children who might otherwise be lost to the Church.

There are even circumstances wherein the invalid marriage could be tolerated and, on the promises to take effective measures to remove scandal and that he observe real safeguards against temptation, the sacraments might rightfully be administered to Aurelius. Only diligent inquiry and prudent judgment, however, will reveal if this be justifiable.

In this second question especially the priest must not be so occupied with the marriage problem as to slight the sick man and his spiritual condition. In other words, the priest must here be more concerned with Penance than with Matrimony. There is a man grieviously sick and in danger of death so that the salvation of his soul is at stake. Aurelius can enter into eternal life unwed, but not unforgiven.

Philadelphia, Pennsylvania. WILLIAM A. FERRY.

OFFERING HOLY COMMUNION FOR OTHERS—TWO REJOINDERS.

I

The article entitled "Offering Holy Communion for Others" by the Reverend William J. Burke, C.S.C., which appeared in the May issue of the REVIEW, apparently needs some explanation.

Father Burke claims that offering Holy Communion for others is unorthodox. He says that we cannot help the dead by offering our Holy Communions for them. In the last paragraph, he says that religious communities "should revise their rules on suffrages to conform to orthodoxy; because *if we cannot offer our Communions for the dead* some other form of suffrage that will benefit the deceased should be adopted in justice and charity towards the dead. *Because of this practice* of offering Communion for others, *it is to be feared that the living and the dead suffer for want of our prayers . . . The offering of Communion for them,* it would seem, *does them no good.*" (Italics mine). In 1646, the Holy See condemned the book of Theophilus Raynaudus because he said that Communions cannot be offered for the dead. The condemnation appears on page 391 of the 1938 edition of the *Index.* "Raynaudus, Theophilus. Error popularis de communione pro mortuis. Decr. 18 dec. 1646." It would seem from this that the teaching contained in the article is unorthodox.

I have consulted many authors, and all who treat of the subject say that one can receive Holy Communion for the benefit of another. Father Burke gives two reasons for his teaching. First, because Communion is a spiritual food and benefits only the partaker; and secondly, because the merit of the Sacrament cannot be transferred to another. This is all very true, but it is not all. The authors agree that *cibus non prodest nisi sumenti,* and that the merits of sanctifying grace cannot be communicated to others, but they say more than that. Holy Communion can profit the partaker *ex opere operato* and *ex opere operantis.* The sacramental grace which the Eucharist produces *ex opere operato* benefits only the partaker. *Ex opere operantis,* however, Holy Communion, as every good action, has a triple value: (1) meritorious, (2) satisfactory, and (3) impetratory. The merit is reserved for the partaker according to common teaching, but the other two can be communicated to others.

Father Burke bases his claims on St. Thomas who treats of this in the *Summa* (Pars III, Q. 79, art. 7). In the edition by Marietta (1938) we find the following footnotes: " 3) Eucharistia iuxta mentem D. Thomae non prodest aliis quam sumentibus per modum sacramenti ex opere operato, sed aliis prodest ex opere operantis, tum ad satisfaciendum, tum ad impetrandam gratiam. 4) Hinc merito sacra congregatio auctoritate apostolica damnavit librum Theophili Renaudi, quo communionem pro mortuis tamquam errorem popularem, piam fraudem et sordem non ferendam impugnabat." The foremost commentators of St. Thomas admit this, and the teaching of the Church and her theologians is clear on this point. As far as I know, St. Thomas treats only of the fruits derived from Holy Communion *ex opere operato.* Consequently, one cannot conclude from this that St. Thomas denies the possibility of communicating the fruits derived from Holy Communion *ex opere operantis.*

Capello treats of this subject very well in his treatise on the Sacraments. This is what he says: (Vol. I, Lib. IV, Pars I, Cap. I, p. 182.)

> Num Eucharistia, qua sacramentum, aliis quam sumentibus prodere possit.
>
> Certe prodesse non potest directe et ex opera operato, quia Eucharistia instituto est per modum cibi; cibus autem non prodest nisi sum-

> enti. Prodesse potest indirecte et ex opera operantis tum vivis per modum impetrationis tum defunctis per modum satisfactionis et suffragii, si nempe communicans Deo offerat in eorum gratiam hunc excellentissimum religionis actum. Neque dubitandum est quin preces, quae comitantur et subsequuntur immediate communionem, sint Deo magis acceptae quam quae alio tempore funduntur, ut passim docent auctores. Quare S. Congregatio Indicis sub Innocentio X, decr. 18 dec. 1646 damnavit librum Theophil. Raynaudi, qui impugnaverat morem communicandi pro defunctis.
>
> Sane opera bona hominis iusti habent vim meritoriam, impetratoriam et satisfactoriam. Sacra Communio vero est opus prae aliis excellentissimum et praestantissimum. Porro, dum bonorum operum vim impetratoriam et de congruo meritoriam in alios totam transferre non possumus, quoniam ipsi nos divinae gratiae auxiliis continuo egemus, eaque nobis implorare tenemur; vim satisfactoriam, contra, possumus totam in alios transferre, praecipue in animas sanctas quae in purgatorio detinentur.

Capello says, therefore, that we can transfer to others the entire satisfactory value of our Communions. As for the impetratory value of Communion, we cannot transfer the whole of it to others because we need it ourselves, but we can transfer at least a part of it. As for the merit, it is commonly taught to be incommunicable, although Capello does not distinctly say so.

Noldin says the same thing. (*De Sacramentis*, No. 104, Par. 6.)

> Quid sibi vult usus fidelium offerendi s. communionem pro aliis?
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> Non agitur hic de transferendis effectibus quos eucharistia, quatenus est sacramentum, ex opere operato habet; nam cibus non prodest nisi sumenti. Agitur vero de fructibus, quos quodlibet bonum opus ex opere operantis producit, qui sunt meritorii, impetratorii et satisfactorii; ex his meritorius semper manet agenti; alios autem potest applicare et quidem vivis impetratorium, defunctis saltem satisfactorium. Et cum s. communio sit opus bonum excellens prae aliis, cum insuper preces quae comitantur et subsequuntur communionem sint Deo magis acceptae, hic mos commendandus est fidelibus.

The same doctrine can be found in Merkelbach (Vol. III, No. 267, Par. 2.) and Vermeersch. (*Theol. Moralis,* Vol. III, Liber II, Tr. IV, No. 418.)

These authors all agree that some of the fruits of Holy Communion can be transferred while others cannot, although they do not agree exactly as to how much can be transferred. Father Burke considered only those fruits that are incommunicable, and omitted entirely those that can be offered for others. We can give alms, say prayers, make pilgrimages and do all sorts of good deeds, not only for the repose of the souls in Purgatory but also for the forgiveness of the sins of those who have gone wrong; we can do likewise for the impetration of the graces that other people need to live good lives. An example of this is St. Monica whose good deeds brought St. Augustine not only into the Church but to the summits of sanctity. If God receives our good deeds in satisfaction and impetration for others, will He not receive, for the same end, with at least as much pleasure that incomparably greater good work of Holy Communion? If we approach devoutly the Sacrament of God's love with the intention of satisfying for someone or imploring graces for him, will God despise this superior good work and leave unaided the one for whom we perform it? It would be wrong to say such a thing.

As for the faithful, I do not think that they believe that offering a Holy Communion for another is a transfer of all the fruits of the Communion. Deep in their hearts they feel that they profit from the Holy Communion as well as the one for whom they offer it. They may not realize clearly what is reserved for them and what is communicated to others, but that is not necessary since even the theologians do not agree as to how much of the satisfactory and impetratory value can be transferred. It would be well to instruct the faithful on these points so that they may have some idea as to what is transferable and what is not.

Rather than abolish the custom of offering Holy Communion for others it should be encouraged as it has been for a long time past. The cause of Christ would suffer much if this custom were abolished because many people go to Holy Communion for the intention of those dear to them. By receiving Communion, they receive the Bread of Life for themselves and they perform a work of charity which may snatch a soul from sin or deliver one from Purgatory.

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II

In the article " Offering Holy Communion For Others ", by The Reverend William J. Burke, C.S.C., (May, 1942) it is maintained that the Catholic practice of offering Communion for another is unorthodox. Such an assumption would, at first, seem rather to involve a serious matter. A Catholic practice unorthodox? It does not sound right, but a simple survey of the article reveals that is but a question of equivocation.

In the article, the practice of offering Communion for another person is understood materially, as referring to the application of the sacramental fruits (*ex opere operato*), as if that person actually had received Holy Communion. This is an entirely fictitious supposition. It would imply, as correctly stated in the article and yet against its purpose, that the person for whom Communion is offered, if in mortal sin, should be guilty of a sacrilege; and, it can be added, that that person, at least if not in mortal sin, during the period for the Easter duty, would be excused from directly fulfilling this obligation. Now, no Catholic ever gave to the above practice such an extravagant meaning. No one was ever heard to say, for instance, " My father does not need to make his Easter duty, for I offered Communion for him." That, of course, would not make sense.

The Catholic practice of offering Communion is simply intended to help spiritually other persons through the good, and therefore meritorious and satisfactory act, of receiving the Holy Body of Christ; or, after Communion, through prayers which are said with greater fervor and efficacy. In that there is nothing unorthodox.

Neither can it be argued that " offering Communion for others " is unduly used because it is not understood in the material meaning. Even in our daily language is a common phrase, to give a dinner for the relief of the poor in foreign countries, though none of them actually partakes of that dinner. Also, the Blessed Virgin is properly called the Mother of God; yet, crudely taken, it would be an absurdity.

It follows then that in this case orthodoxy is not endangered at all, and religious Communities or others, in this respect, need not worry about revising their rules " to conform to orthodoxy." But, it must be admitted, that the reading of the above-mentioned article was highly exhilarating.

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"COME APART AND REST A LITTLE . . ."

In his anniversary address, the Holy Father called upon all Catholics to return to the spirit of the early Christians. Surely such a return, and renewal, is necessary today. We are all agreed that only Christianity can solve our problems—social, economic, political. But it is not the kind of Christianity most of us have been living; if this were sufficient, then these problems would not exist. We are all agreed, further, that the world has turnd away from Christ and that it suffers because of that infidelity. But is the responsibility only the world's? Have we Christians no blame in the debacle that we are witnessing today?

Rather, the responsibility is ours first of all. God desires to save all men, and He has called us to cooperate in the work of spreading His Kingdom. Nothing can be accomplished—nothing has been accomplished—by a Christianity that is accommodated to the bourgeois world, a Christianity that is diluted. For all our vast organization and all our efforts, we have seen in our own life-time upstart movements, springing from paganism, capture whole nations. And is our own nation free from that paganism? The " Black paganism " condemned by Pius XII was not only the paganism of Hitler or Russia; it was the paganism of the movies, of the secular press, of all our modern pleasure-seeking. Do we need no reform in these matters?

If even, in Chesterton's phrase, a Christianity that is watered down is still hot enough to boil the modern world to rags, what could we not do with an undiminished Christianity, the Christianity of the early Christian, the Christianity of the Sermon on the Mount? Someone has said that if only one parish in the whole world would live fully in accordance with the teachings of the Sermon on the Mount, the whole world would be changed.

Pius XI said that, despite all the modern evil, there is a stirring of the Holy Spirit in the world today. It is certainly true that in every part of the Christian world there are movements calling men to greater fervor and showing them the way to it. We would like to call attention to a retreat for priests that aims to take some part in these movements. If the world is to be won for Christ, then priests must lead the way; and it is their own personal sanctity, not mere natural gifts, that will enable them to enkindle supernatural life and love in the hearts of their people. This retreat, which will last for eight full days spent in complete silence, seeks to bring home the message of Christ's Sermon on the Mount in its complete purity. It would seek to bring those who make it to a deeper love of Christ, so that they might in full earnestness cry out with St. Paul, "to live is Christ!" The retreat will be held at St. Fidelis Seminary, Herman, Pa., about thirty miles above Pittsburgh, beginning 24 August. Further information can be obtained by writing to Reverend Thomas Lappan, 2005 Fifth Avenue, Pittsburgh, Pa.

PACIFICO ROY.

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FACULTIES FOR AFFIXING INDULGENCES TO RELIGIOUS OBJECTS.

Qu. Since the new law concerning indulgences was promulgated, do religious priests *per se* have a special privilege or faculty of indulgencing crucifixes, rosaries, etc., or of the privileged altar (personal)?

Resp. Fr. Bonzelet, O.F.M., says: "Religious orders or congregations have only those provileges which are either contained in the Code or which have been directly granted them by the Holy See, and for the future all communication of privileges is excluded." (*The Pastoral Companion,* page 213, edition of 1939.) The Sacred Congregation of Indulgences issued *Preces et Pia Opera* (December 31, 1937), an official collection of indulgenced prayers and works which supersedes all previous favors by the Holy See granted to the faithful in general, but it does not include those indulgences which are to be gained by using pious objects blessed by a priest having special faculties.

The faculty to bless rosaries, crucifixes, medals, etc., and to attach indulgences can be obtained directly from the Sacred Penitentiary; through the Bishop or Religious Superior, to whom these faculties may be reserved; or through membership in certain confraternities. We know of no new law which gives to religious priests *per se* the privileges or faculties mentioned in the question proposed.

Ecclesiastical Library Table

RECENT THEOLOGY.

In the *Clergy Review* for April, the Rev. W. Butterfield, D.D., writes on " Co-operation with Non-Catholics "—a treatment of the theological aspect of collaboration between Catholics and those of other religious denominations in the effort to preserve the Christian nature of our civilization, to create a truly Christian social order, and in general, to work together for a better and more Christian world. Dr. Butterfield points out that such co-operation, to be lawful, must not be injurious to the purity and the strength of the faith of Catholics, must not lead to the error of fundamentalism (which visualizes a sort of least common multiple of fundamental Christian doctrine common to Christians of different denominations) and must be undertaken and conducted in obedience to the Church. He states emphatically that we may not co-operate with non-Catholics on a " common Christian basis ". " Some of our doctrines may resemble the beliefs of other religions, but the resemblance is more apparent than real. The words may be the same, but the connotation of those words is very different . . . There can be no real unity, agreement, in even one point of faith; between the faith of the Catholic and the belief of the heretic is set a gulf that can only be crossed by the complete submission of the heretic . . . We cannot work with our non-Catholic brethren on the ground that we are both Christians or that we believe the same things. We have no common Christian ground. This conclusion must be emphasized, for in practice it is often forgotten by our non-Catholic friends, nor is it always sufficiently remembered by some of our well-meaning Catholic brethren ".

Dr. Butterfield admits, however, that we can co-operate with non-Catholics, not on the basis of a common faith but on the basis of a common object. Thus, in union with them we can work toward the eradication of immorality, respect for civil and parental authority, etc. In other words, we can collaborate toward a better observance of the natural law, and also toward the preservation of those common possessions derived from the treasury of the revealed Christian religion, such as reverence for Christ and for the Bible. For to these Christian things Protestants no less than Catholics cling with deep conviction, and so they can be the object of common action, although their precise signification and their theological nature are differently understood by Protestant and Catholic. And so, it is not because it is founded on a common Christian basis but because its objects are truly Christian that we can speak of Christian co-operation between Catholics and non-Catholics.

" Making the Church Universal ", by the Rev. Daniel Duffy, D.D., in the *Irish Ecclesiastical Record* for March, essays to solve a difficulty that is likely to arise in the treatment of that motive of credibility of the Catholic Church which the Vatican Council calls " her wondrous propagation "—*suam admirabilem propagationem*—(Denzinger, n. 1794). The difficulty is this: Why is there such a striking contrast between the spectacular progress of the Church in making converts in the first centuries and the very gradual expansion of later times? The writer adduces as the first reason the fact that the apostles enjoyed special privileges not granted to the preachers of later centuries. They had been granted an intimacy with Christ, they were impelld by the supernatural power of Pentecost. In the course of ages there would be many manifestations of missionary ardor, but there would never be again the same moving intimacy with Christ such as the early disciples enjoyed, nor would there be another Pentecost. Secondly, the environment of the first centuries was quite favorable to the propagation of Christianity, inasmuch as men were then dissatisfied with pagan philosophies and were craving for some religious doctrine that would satisfy their spiritual needs. Nowadays, we must contend with many who feel no such yearning, either because they have inherited a certain measure of Christian culture and are satisfied with this modicum, or because they have sunk so low in degrading superstition that they feel no need of the things Christianity has to offer. Thirdly, the opposition to the Church on the part of the State affords a potent reason why Christianity has not spread more extensively.

Dr. Duffy adds that in discussing missionary progress we must not forget the function of the ordinary faithful. It is necessary for every member of the Mystical Body to contribute its particular action toward the functioning of the Body. "As members of the Church, Catholics are bound to work for its extension as much as the early disciples of Christ; they have the same responsibility to extend the Kingdom among the nations of the earth." And this activity, he continues, should include positive co-operation in the task of converting to Christ the vast pagan world.

Two articles on the Natural Law appear in the *Dublin Review* for April, by Jaques Maritain and A. J. Carlyle respectively. As would be expected Dr. Maritain develops clearly and convincingly the argument proving the existence of a law perceptible to all men by the light of reason, establishing both the rights and the duties of man as a rational being. He is concerned chiefly with the rights given to man by reason of the transcendence of his personality—rights which the State may not violate. Speaking of the rights of conscience, he says: " The State has a right to punish me if, because of a blinded conscience, I follow my conscience and commit an act in itself criminal or unlawful. But under these circumstances, the State has not the authority to make me reform the judgment of my conscience, nor to define good and evil, nor to legislate on divine matters, nor to impose any religious faith whatsoever ". In view of these principles, implying that civil authority may check and even punish the external expression of a false religious belief, no matter how sincere the proponent, when it is detrimental to the welfare of the State or to the spiritual or bodily wellbeing of the citizens, it is not easy to understand this subsequent statement of Mr. Maritain:—" The first of these (fundamental natural) rights is that of the human person to make his way towards his eternal destiny along the path which his conscience has recognized as the path indicated by God. With respect to God and truth, he has not the right to choose according to his own pleasure any path whatsoever; he must choose the true path, in so far as it is in his power to recognize it. But with respect to the State, with the temporal community and with the temporal power, he is free to choose his religious path at his own risk, his liberty of conscience is a natural, inviolable right. This is the right which President

Roosevelt has designated as the 'Freedom of every person to worship God in his own way everywhere in the world'".

Dr. Carlyle summarizes the history and the significance of the conception of natural law, pointing out that the idea of the supremacy of justice was most forcibly and practically expressed in the realm of politics during the Catholic middle ages. The medieval king had no arbitrary or absolute authority. St. Isidore of Seville, in his Etymologies, had set out a distinction between the king and the tyrant which runs through the whole political literature of the middle ages.

Pertinent to the question of state authority over the conscience of the individual, usually linked up with the Spanish Inquisition, is an article by W. F. Rea in *The Month,* 1942, I, entitled "A Good Word for the Inquisition". The writer points out that those who conducted the Inquisition in Spain in the 16th and 17th centuries adopted an attitude of mildness and fairness toward persons accused of witchcraft, which offered a striking contrast to the savage fanaticism displayed at that time in other European lands, particularly those under Protestant domination. It has been estimated that the total number of those put to death for witchcraft was 300,000, of whom 100,000 suffered in Germany. Compared to these figures the number of those punished on this charge in Spain was insignificant. The writer concludes: "For many reasons we may regret the establishment of the Spanish Inquisition, but for this untrumpeted, solitary and yet indomitable championship of the defenceless, it deserves only admiration and gratitude".

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A recent work by Dom Bruno Webb, *Why Does God Permit Evil* (London, Burns Oates and Washbourne), while expounding the consoling doctrine that suffering can become a means of uniting the soul more closely with Christ, presents some views which are not in accord with accepted theological teachings. For example, the author believes that the sufferings endured by baptized infants procure for them an increase of sanctifying grace. His argument is based on an analogy between such infants and little ones who are put to death, like the Holy Innocents, for Christ. Such an argument fails to take into account the special efficacy attached by divine decree to martyrdom, but not extended to the ordinary physical sufferings of infants. Moreover, Dom Webb proposes a view somewhat similar to that championed a few years ago by Abbé Glorieux (ECCLESIASTICAL REVIEW, Library Table, Feb. 1933, p. 204), to the effect that at death the soul is enlightened by God with all the motives for accepting Him as its final end, and only after the soul has made its decision in the full light of all the motives that could possibly draw it, is its fate for all eternity irrevocably decided.

An interesting series of articles on the sacramental character by the Rev. Léonard-M. Puech, O.F.M., has appeared in the course of the last two years in the Canadian quarterly *Culture*. The author takes exception to the view, generally accepted by Thomists, and expressly taught by St. Thomas himself (*Summa*, III, Q. 63, a. 2), that the chief function of the character impressed in Baptism, Confirmation and Holy Orders, is to depute the recipient to the cult of God. From this the Angelic Doctor concludes that, since all Christian cult is derived from the priesthood of Christ, each of the sacramental characters confers a participation in the priesthood of Christ (Ibid., a. 3). Commenting on this last point, Father Puech notes that the doctrine of the "priesthood of the laity" conferred by the sacramental characters, nowadays proposed by some as the unqualified teaching of tradition, has found no mention, or at most has received only a passing reference in the writings of many of the Church's outstanding theologians. Accordingly, the doctrine of St. Thomas regarding the primary purpose of the sacramental character can be freely rejected.

After proposing various objections to the Thomistic notion of the character, Father Puech presents the view that the character is intended primarly to incorporate us in Christ, to unite us with Him, as members with their Head. Thus, by Baptism one is made a member of the Church, the Mystical Body, and this act of incorporation is effected, not by the grace but by the character of the sacrament. This union with Christ and with His Mystical Body precedes the union through grace, and *per accidens* can exist without the latter. This union is analogous to that which existed between the human nature of Christ and the person of the Word—that is, it is the *possessing* by our Saviour of the Christian soul, and the character is the sign of this possession. The character produces a moral unity of person with Christ, analogous to the physical unity of personality in the two natures that characterized the hypostatic union. As a result of this union, our actions become those of Christ and His become ours, in a moral sense, corresponding to the unification of the actions of both natures in the Word Incarnate, or the *communicatio idiomatum.* From this union, effected by the character of Baptism, there follows an indwelling of Christ and of the Holy Trinity in the soul, even prior to the reception of grace. Finally, the character effects in the soul the divine sonship, because of which grace is conferred; so that grace is rather the effect than the cause of divine adoption.

Pertinent to this question is a clear and temperate article on " The Priesthood of the Laity " by Canon George Smith in the *Clergy Review* for January. He complains that " it has come to pass that some modern writers on the priesthood of the laity seem to grant so much of the priestly dignity to the general body of the faithful that the hierarchical priest is left with little to distinguish him from those outside the sanctuary ". One of the factors contributing to this attitude, he believes, is the growing popularity of the " oblation " theories of the sacrifice of the Mass. For " oblation " is an elastic term, covering not only the sacrificial act of the celebrating priest but also the act whereby the faithful associate themselves with the offering of the sacrifice.

Canon Smith contends that in order to understand in what sense we can speak of the priesthood of the laity, we must first consider the priesthood of Christ, then examine in what manner its status and functions are found in ordained priests, and then inquire into the extent of the participation of the laity in Christ's priestly office. Following this method, he concludes that the ordained priest is a priest in the strict sense because he fulfills the two functions that essentially constituted our Lord a priest—namely, he acts as mediator and offers a true and proper sacrifice. On the other hand, the lay Catholic, lacking both these essentials of the priesthood of Christ, can be called a priest only in an analogous sense. In explanation of this analogy, Canon Smith says that the faithful can be designated priests in as far as they are by baptism drawn into mystical union with Christ, and hence participate in some degree in His mediatorial and sacrificial functions. "All this, sublime privilege though it is for the baptized, does not suffice to make them priests in the proper sense. Their mediatorship belongs to them, not as individuals, but as members of a mediatorial body; the sacrifices which they offer are spiritual or internal, not sacrifices strictly so called. Nevertheless, they partake of the essentials of priesthood to an extent which gives them the right to be called priests by analogy . . . Their oblation in the Mass is not of itself properly sacrificial; it becomes integrated into the strictly sacerdotal function of the Church only through the proper priesthood of the ordained minister of Christ ".

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The question of the co-redemptive activity of our Lady, which has previously been discussed in this review (August, 1938, p. 187—February, 1939, p. 179—August, 1940, p. 192), forms the theme of an article in the *Clergy Review* for February by the Rev. Thomas Holland, S.T.L. He begins with the accepted theological principle that in the justification of a sinner there is a dovetailing of two factors—sanctifying grace and the act of contrition—and each possesses a priority in one order of causality. As active principle, sanctifying grace produces and therefore precedes contrition. Contrition, on the other hand, supplies to the soul the capacity for receiving sanctifying grace; contrition is thus prior in the order of material causality, it is the activity of the creature in his own justification. Analogously, Father Holland believes, in the redemption of mankind two factors took part—the infinitely meritorious activity of the God-Man, and the willing acceptance of the universal boon of redemption by a member of the debtor-race, Mary. In this supposition, our Lady participated actively and immediately in the work of human redemption, though at the same time she received the grace to perform this act from the redemption itself. Thus, just as the act of contrition is our act and does truly justify us, yet without detracting in the slightest degree from the divine causality, so the acceptance of redemption in behalf of the human race by Mary, would be truly non-causal with the work of our Lord, yet would itself be an effect of that work, and so would not detract from our Lord's unique mediatorship and satisfaction. This explanation, Father Holland believes, will help toward the solution of the main objection to the opinion that Mary had a part in the objective redemption, or the acquisition of merits—the objective that she had first to be redeemed herself before she could participate in the redemption of mankind.

The Rev. B. Leeming, S.J., in the *Clergy Review* for April takes the opposite view, denying that the Blessed Virgin cooperated immediately in the work of the redemption. He argues thus: The redemption, as it was actually wrought, was of such a nature that it would be effected only by the Word Incarnate; therefore no mere creature could have an active, immediate part in its accomplishment. " Christ as man could perform the redemptive act, as in fact it was performed, solely in virtue of His divinity hypostatically united to His humanity. It follows then that the redemptive act, like the power of instituting sacraments, is absolutely singular to the hypostatic union. Any immediate share in that act, therefore, would seem to involve an equally immediate share in the hypostatic union, which is clearly nonsense. It would likewise involve the power of being able to institute sacraments, or at least of co-instituting them ". Father Leeming argues also that the offering of sacrifice was an essential element of the redemption, and since our Lady, lacking true priestly power, could not offer sacrifice, she could have no active and immediate share in the work of the redemption.

In " The Defence of the Immaculate Conception " by the Rev. H. Davis, D.D., appearing in the *Clergy Review* for December, some interesting points are brought out relative to the acknowledgment of this prerogative of our Lady by the English writers of the twelfth and thirteenth centuries. Among the outstanding defenders of the Immaculate Conception was Eadmer, secretary of St. Anselm, who wrote a treatise *De Conceptione Sanctae Mariae,* of which either the autograph or a copy directly taken from the original exists in the Cambridge Library. Eadmer basis his chief argument on our Lady's predestination to the divine maternity. This work of Eadmer acquired great importance throughout the middle ages, and seems to have been used as a text-book for several centuries in England, where many ascribed it to St. Anselm. Another early English protagonist of the Immaculate Conception was Osbert, prior of Westminster, who laid great stress on the argument that Mary was the second Eve, and therefore like the first Eve could be created without sin. Beginning with the thirteenth century the defenders of our Lady's sinlessness in England became more numerous, including Bishop Grosseteste and William of Ware, the master of Duns Scotus. Not to be overlooked is Richard of Bromwich, born in the latter part of the thirteenth century, who became a Benedictine monk and taught theology at the Abbey of Worcester. His works have not yet been published, but they are preserved in the Cathedral library at Worcester, apparently in the handwriting of Richard himself.

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Book Reviews

ESSAYS ON CATHOLIC EDUCATION IN THE UNITED STATES—edited by Roy J. Deferrari, Ph.D., LL.D. Catholic University of America Press, Washington, D. C. 1942.

This volume presents a collection of essays dealing with various phases of Catholic education in this country. The articles have been contributed by authors carefully selected as outstanding leaders in the field of Catholic education.

Part I presents the fundamental principles of education from the Catholic viewpoint. In this section are discussed the philosophy of Catholic education, its relation to the state, and the organization of the diocesan school system. Monsignor Jordan presents a scholarly historical essay on the Catholic philosophy. Various aspects of relationship with the state are discussed by Very Rev. John J. Doyle, and by Very Rev. Ignatius Smith, O.P. The organization of the diocesan school system has been splendidly treated by Rev. Charles J. Mahoney, Associate Superintendent of Schools in Rochester, N. Y. The historical survey is comprehensive and accurate, and there is a thorough presentation of the administrative functions of the superintendent, and of present day educational problems and trends.

The second secton of the volume discusses the various divisions of the Catholic educational system, from the elementary school up to the level of graduate studies. The interesting growth of Catholic secondary school education is traced. The essay on the so-called vocational education programme presents a legislative background and pictures the current situation of vocational education in secular circles. However, the Catholic contribution to this phase of education has not been sufficiently emphasized, and the possibilities of Catholic participation in the vocational programme were presented too vaguely. Other topics discussed in this section were the Junior College, the American Catholic College for Women, and the Origin and Development of Graduate Studies under Catholic Auspices.

Part III deals with the various professional schools. The essay on the Theological School does not deal with the growth and development of seminaries, but rather with various literary evidences of theological thought. Teacher Education, Law, Medicine, Social Work, and Catholic Libraries are also discussed in this section. Among the other essays are some on the Fine Arts, Drama, Psychiatry, the Confraternity of

Christian Doctrine, Rural Education, Negro Education, Catholic Education and the American Indian, and Education for the Deaf and the Blind.

Among other outstanding contributors to the volume are: Rt. Rev. John R. Hagan, Ph.D., Brendan F. Brown, D. Phil. J.U.D., Rev. Alphonse M. Schwitalla, S.J., Rev. William J. McGucken, S.J., Rev. John K. Ryan, Ph.D., Most Rev. Edwin V. O'Hara, and Rev. Stephen J. Landherr, C.SS.R.

This book is undoubtedly one of the most comprehensive books on Catholic education published to date. Probably its outstanding characteristic is its readableness. The easy style of most of the contributors, and the clever summary of difficult topics within a few pages should make its perusal profitable and interesting not only to educators but to Catholics generally.

ST. LOUISE DE MARILLAC. By M. V. Woodgate. B. Herder, St. Louis, Mo. 1942. Pp. 196.

Herein is told the story of the too little known associate of St. Vincent de Paul in his heroic work of startling a frivolous Seventeenth Century world with an example of very practical charity. The book's subject was born into a military family during the days when the rich ignored the poor so completely that starvation, brutality, and unimaginable destitution flourished while the court and its satelites invented new excesses of luxury.

Vincent de Paul knew the futility of merely railing against such a situation, so he set determinedly to work. He found Louise de Marillac or, since she had married and been widowed, Madame Le Gras, an admirable instrument of God placed in his hand. Unwillingly accepting Vincent de Paul as a confessor, Madame Le Gras overcame her first dislike of him and went on, in his companionship, to become a twin to himself in the exemplification of charity. It was she who carried out the practical work of his charitable conceptions. She founded the Sisters of Charity, and through this medium visited the distressingly poor, established orphanages, nursed the hospitalized, and even went out on the battlefield to minister to the wounded. When it is realized that these types of work were done under conditions actually degrading for women in those days, and that nuns were thought of as simperingly pious creatures, strictly cloistered away from the dangers of the world, some idea of the greatness of Louise de Marillac's work becomes apparent.

For all its account of the alleviation of drab misery and deplorable neglect, the present book has a lightness which holds the reader. It is not a " second nocturne account " of miracles and sweetness, but a very readable life story of a woman whose habit of obscurity delayed her canonization until three centuries after that of the Saint whose charitable dreams she transformed into practical realities.

AND DOWN THE DAYS. By John Louis Bonn. The Macmillan Company, New York. 1942. Pp. 306.

Rarely does the reader stumble across such an interesting and informative book as Father Bonn's *And Down The Days*. Using basically true events in the life of a daughter of Maria Monk, the author weaves a masterly, and at all times interesting, tale which can hold its own in competition with any recent book written by a Catholic. Only its subject matter will keep it from being accepted with equal enthusiasm by Catholics and Protestants alike.

Maria Monk had her period of notoriety during this country's Know-Nothing era of flaming bigotry. She had been an inmate of a home for wayward girls in Montreal. After her release, she came to the United States, mentally transformed the institution into a convent, and wrote a book of " Disclosures " of convent life. Its totally unfounded stories of immorality, torture and even murder were so vicious that they resulted in investigations of convents in many communities. Against their inclinations, the members of these investigating committees were forced to admit that Maria Monk's book was nothing better than a tissue of lies, but it was nevertheless accepted by the always gullible bigot.

After a prolonged search of the records of Maria Monk's family, Father Bonn used this background from which to emerge with his story of the life of one of Maria Monk's daughters, a life so remarkable that it lends itself very readily to the novel-form which the author uses. Father Bonn writes absorbingly, has a very even style and deserves great success, aside from the meat of his subject matter, on the score of his ability alone.

ENGLISH POLITICAL PLURALISM. The Problem of Freedom and Organization. By Henry Meyer Magid. Columbia University Press, New York. 1940. Pp. 100.

Political pluralism, emphasizing the " what is " as against the " what ought to be " approach to political science, belongs to the same contemporary pattern of thought as realism in sociology and institutionalism in economics. This slender volume attempts to relate it to the question of freedom, a problem made necessary by the present very actual encroachments of totalitarian philosophies. The investigation, however, is restricted to three English representatives of the movement, Figgis, Cole, and Laski.

Figgis was interested mainly in one group, the church, and in the conditions necessary for its free development in society. Green's self-realization is his starting point. He rejects the Catholic doctrine of church and state as set forth by Pope Leo XIII in the encyclical *Immortale Dei* although " he says that this is more nearly correct than most current views, and indeed, his own view, *mutatis mutandis,* seems to be identical with it ". Cole and Laski base their pluralism on the human personality but their ideas of it differ. The former advocates an economic solution in the form of Guild Socialism while the latter, tending in thought toward Marxism, is inconsistent inasmuch as he stands for the absolute moral independence of the individual.

The author, who otherwise shows a good grasp of his subject and sources, in addition to unusual powers of analysis and synthesis, would have enhanced his study immensely if he had understood better the scholastic solution in terms of the common good.

Book Notes

Through the courtesy of His Excellency, the Most Reverend Military Delegate, THE ECCLESIASTICAL REVIEW has been authorized to print in pamphlet form, the revised Military Faculties, together with the official English commentary. Orders for *Facultates Castrenses,* accompanied by cash or check, may be sent to 1722 Arch St., Philadelphia, Pa. Price, 25c plus 3c postage.

The Dialog Mass by Father Gerald Ellard, S.J., is an excellent appeal to the clergy on behalf of the dialog Mass. Father Ellard begins with the historical background of the movement, and the average priest is likely to be astonished at the progress already made. The author's investigations disclosed that the dialog Mass is in use in 91 dioceses, and in only two dioceses is it not permitted.

Father Ellard argues that neither the Holy See nor the hierarchy are opposed in principle to the dialog Mass, and he devotes an entire chapter to Decree 4375 S.C.R., and other Roman documents. In this country Chicago and La Crosse have led in the movements, and charts are given to illustrate and break down the figures. Two chapters are devoted to method. Six variations of dialog Mass for children are given, and practical suggestions for introducing the *Missa recitata* to adult congregations bring the book to a close.

This is a well prepared and excellently documented volume. There are a few minor errors which will undoubtedly be corrected in a new edition. We are a bit surprised, however, that no reference was made to Rev. Francis B. Donnelly's " Dialog Mass in the Vernacular? " which appeared in the August, 1941 REVIEW. Nearly everything else of importance seems to have been consulted. We recommend the book to all pastors. (Longmans, Green & Co., New York City. 1942. Pp. xix + 223.)

" *We Have A Pope* " by Rev. Charles Hugo Doyle is a short " life " of the present Holy Father that makes no pretense of being scholarly or complete. His sources are principally newspaper and radio reports and magazine articles. Father Doyle published these notes from his scrap-books with the hope that it may " serve until an authoritative historian undertakes the task in the thorough-going manner it deserves." (St. Anthony Guild Press, Paterson, N. J. 1942. Pp. x + 118.)

The third volume of the Mystical Body of Christ Series of Religion Textbooks is *The Words of Truth* by Rev. Leon McNeill and Madeleine Aaron, published by St. Anthony Guild Press. (Paterson, N. J. 1942. Pp. x + 206.) The thirty-two lessons take up the articles of the Apostles' Creed and cover the answers in Part I of the revised edition of the No. 2 Baltimore Catechism. At the end of each chapter are catechism questions, Notebook Exercises, "Things to Do", and "Test Exercises". These last are the "complete with one word" and "key letter the proper phrase" type of questions which one schoolboy declared he liked because "you don't have to know much about the work to get a a good mark". With the exception of this sop to modern methods, the manual is well conceived and nicely carried out. A really helpful volume.

Laus et Jubilatio is another excellent collection of motets, hymns and Kyriale with organ accompaniment by Father Carlo Rossini. The notes are large and well-spaced, and the volume will be welcomed by organists who are interested in maintaining high liturgical standards. (J. Fischer & Bro., New York City. 1942. Pp. v + 179.)

J. Fischer & Bro. have also published *Mass of the Angels*, arranged and composed by Pietro A. Yon. This devotional Mass is not at all difficult for the average choir, and directors would do well to obtain a copy and study it carefully. (1942. Pp. 23. Price, 80c.)

The scholarship and authority of the Abbe Constant are established and the English rendering by E. I. Watkin is excellent, which combine to make Volume II of *The Reformation in England* absorbingly interesting. The volume covers the reign of Edward VI (1547-1553) during which short period the English church ceased to be schismatic as it was under Henry and became definitely heretical. Abbe Constant is historically objective in his treatment and is scrupulously fair in his judgments.

The book is not confined to the sphere of religion, but studies the political and social aspects of this short, little known but important period of English history. Somerset's coup d'etat and fall, Warwick's intrigues and failure to secure the succession to the throne for his family, Archbishop Thomas Cranmer's share in the religious revolution are interestingly presented. Excellently done is the comparison of the XLII Articles of 1553 and Elizabeth's XXXIX Articles which are still imposed. This translation is worthy of highest commendation. (Sheed & Ward, New York City. 1942. Pp. ix + 348.)

Professor Thomas E. Wiley's *Capitalism Explained* can scarcely be recommended to the beginner because of its inconsistencies; the student, on the other hand, will be disappointed by the lack of citations of authorities. The reader who is on the alert and capable of doing his own thinking, however, can obtain quite a bit of information from the volume. (Catholic Literary Guild, Ozone Park, N. Y. 1942. Pp. 192.)

The reawakened interest in scholastic philosophy has encouraged the publication of a number of books in English on the fundamentals. *The Solution Is Easy* by Dom Mark Schmid is a brief outline of scholastic principles introduced by a short history of the rise, decline and modern revival of Scholastic philosophy. The author discusses the problems of the first origin of life, evolution, sensation and desire, animal intelligence, human knowledge, free will, immortality, first principles, evil, causality, and social origins. He also has chapters on the problem of design and the problem of a First Cause or Creator.

Writing for the layman, Dom Schmid has avoided technicalities as much as possible. He has included a glossary of terms, but some of the definitions are not as clear and complete as many beginners will want. It is, however, a valuable little manual that should encourage further serious study. (Frederick Pustet Co., Inc., New York City. 1942. Pp. xii + 181.)

In the sacrifices and privations of wartime we find that few things really matter. In fact, the one important thing is to keep near to the Prince of Peace. In "*Draw Near to Him*", Sister Mary Aloysi Kiener presents twenty-two short essays that religious and devout lay-folk will find helpful spiritual reading. The volume is divided into three sections. The first dwells on the blessings of our Lord's Sacramental Presence; the second and third emphasize that carrying one's cross with Christ and the spirit of sacrifice are " dynamic forces in the life of every religious . . . for achieving holiness." There is nothing startling, nothing new in the book, but Sister Mary Aloysi develops her theme in a pleasant style that many will find attractive and inspiring. (Frederick Pustet Co., Inc., New York City. 1942. Pp. 165.)

Another delightful little book in which inspiration abounds is *Blessed Are They That Hunger* by Reverend Richard Graef, C.S.Sp., and translated by Sister M. Hildegarde Windecker. The purpose of the author is to show the relationship and companionship of the Christian with our Divine Saviour. The reading will pay dividends in increased devotion. (Frederick Pustet Co., Inc., New York City. 1942. Pp. xxvii + 175.)

Thomas F. Woodlock who writes *The Catholic Pattern* is a contributing editor to *The Wall Street Journal*. He writes from the layman's viewpoint, but despite his humble disclaimers, his theology is sound and adequate. His style is that of the newspaperman, but it is the highest type of journalistic style. Clear and direct, it is a volume that the pastor will want on his shelf for a certain type of inquiring non-Catholic.

In the first part of his book, Mr. Woodlock outlines the " pattern " which is a sort of advanced course in Christian doctrine. In the second part, he studies the main causes of the prevailing disorder in the world. An excellent chapter is that on the " Great Superstition " of " scientism ", as is the one titled "A Note on Democracy ". The author's thesis is that the present disorder in the world results from three great aberrations or apostasies; an apostasy from religion, an apostasy from philosophy, and an apostasy from morals. The purpose of his book is to describe the roots and courses of each, and their relations to the prevailing conditions.

Priests will find the book interesting and some of the viewpoints quite helpful. and, as has been said above, it should prove quite helpful in convert work. (Simon and Schuster, Inc., New York City. 1942. Pp. xxii + 201. Price, $2.00.)

Time was when Canon Carr's *The Lamp of the Word* was standard in every priest's library. This classical outline of religion was out of print for more than a generation when Father Joseph Collins and Raphael J. Collins prepared their revised and enlarged edition. They have done a good job. Copies may be obtained from The Newman Book Shop, Westminster, Maryland.

An unusually interesting pamphlet is *The Science of Love* by Dr. John C. H. Wu, one of China's most brilliant legal minds and a convert to Catholicity (1937). A pamphlet on St. Theresa of Lisieux introduced him to the Catholic Church, and this study in the teaching of the Little Flower is a sort of act of gratitude. (Our Sunday Visitor Press, Huntington, Indiana. 1941. Pp. 59.)

Books Received

THE CATHOLIC PATTERN. By Thomas F. Woodlock. Simon and Schuster, Inc., York City. 1942. Pp. xxii + 201. Price, $2.00.

THE PRIEST WHO VANISHED or MURDER AT LARGE. By Will W. Whalen. Catholic Literary Guild, Ozone Park, N. Y. 1942. Pp. 185. Price, $1.50.

THE MEANING OF THE MASS. By Rev. Paul Bussard, Ph.D. Edited by Rev. F. M. Kirsch, O.F.M.Cap. P. J. Kenedy & Sons, New York City. 1942. Price, $1.00 paper.

THE WORDS OF TRUTH. By Rev. Leon A. McNeil, M.A., and Madeleine Aaron. St. Anthony Guild Press, Paterson, N.J. 1942. Pp. x+206. Price, 50c.

PEACE. By Rt. Rev. Fulton J. Sheen. Our Sunday Visitor Press, Huntington, Indiana. 1942. Pp. 152. Price, 35c.

THE GIFTS OF GOD. By Elizabeth Sharp. Introduction by Rev. Leonard Feeney. Catechetical Guild, St. Paul, Minn. 1942. Pp. 88. Price, 50c.

OUR SUNDAY VISITOR PRESS PAMPHLETS. *The Science of Love.* A Study in the Teachings of Theresa of Lisieux. By John C. H. Wu. Pp. 57. Price, 15c. *These Unreasonable Catholics.* By Katherine Huber. Pp. 36. *Aspirations and Short Prayers Enriched with Plenary Indulgences.* By Rev. Francis Joseph Mutch. Pp. 22. $3.00 per 100. (Huntington, Indiana.)

PAMPHLETS. Benedictine Convent of Perpetual Adoration, Clyde, Missouri. *United In Christ.* Pp. 64. *My Daily Visit.* 4th Edition. Pp. 64. Price 10c each.

THE MILITANT CHRISTIAN VIRTUES. By Rev. Ignatius Smith, O.P. National Catholic Welfare Conference, Washington, D. C. 1942. Pp. 32.

WE HAVE A POPE. By Rev. Charles H. Doyle. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. x + 118. Price $1.00.

"DRAW NEAR TO HIM". By Sister Mary Aloysi Kiener, S.N.D. Foreword by Very Rev. Joseph Kreuter, O.S.B. Frederick Pustet Co., Inc., New York City. 1942. Pp. 165. Price, $1.50.

A CATHOLIC PHILOSOPHY OF EDUCATION. By John D. Redden, Ph.D., and Francis A. Ryan, Ph.D. The Bruce Publishing Co., Milwaukee, Wis. Pp. xii + 605. Price, $3.50.

ARCANUM DIVINAE SAPIENTIAE. CHRISTIAN MARRIAGE. Encyclical Letter of Pope Leo XIII, with Discussion Club Outline by Rev. Gerald Treacy, S.J. The Paulist Press, New York City. 1942. Pp. 32. Price, 5c.

OUR PALACE WONDERFUL. By Rev. Frederick A. Houck. B. Herder Book Co., St. Louis, Mo. Revised and enlarged edition. 1942. Pp. 180. Price, $1.25.

LAUS ET JUBILATIO. Motets, Hymns and Kyriale for All Seasons and Major Feasts of the Liturgical Year. Organ Accompaniment by Rev. Carlo Rossini. J. Fischer & Bro., New York City. 1942. Pp. 179. Price, $2.50.

MASS OF THE ANGELS. For Three Equal Voices. By Pietro A. Yon. J. Fischer & Bro., New York City. 1942. Pp. 23. Price, 80c.